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THE CONTEST WITH ROME.*

It is long since we met with a work at the same time so full of thought and so suggestive as that before us, or one of which we find it more difficult to give an intelligible and connected account. It is full of passages on which the memory dwells with satisfaction and even delight. The Protestant who is content to pursue his free way, without assaulting his Romish brother, may find in it vindications of the most thorough Protestantism, both eloquent and true. He who burns with controversial zeal against the errors of Rome, will watch with delight the descent of the Archdeacon's trenchant weapon on the fallacies of the Catholic lecturer. The moderate and charitable friend of the Establishment might point to the Charge, and especially to what may be called its practical portions, as a commendable example of Christian zeal combined with ecclesiastical liberality. Yet, while acknowledging all this, we are compelled to declare "The Contest with Rome" to be a book both unsatisfactory in argument, and leaving on the mind of the impartial reader only an indefinite impression.

It is probable that this arises in part from the inartificial manner in which the matter of the book is unavoidably arranged. What must be considered its more dignified, if not more important, portion, consists of a Charge delivered at the ordinary visitation of the Archdeaconry of Lewes in 1851, and published at the request of the then assembled clergy. The chief subject of the Archdeacon's discourse is, naturally enough, "the Contest with Rome," which at that time assumed, owing to what was called the Papal Aggression, so momentous an aspect to the entire English Church, and was brought to the very hearths and altars of the Sussex clergy by the defection of Henry Manning, some time Archdeacon of Chichester. In preparing his Charge for the press, Mr. Hare felt, as he informs us in his Preface, "that if it was to be of real use in helping any one to see through the delusions by which so many persons of late years, and not merely the weak-minded, have been deceived and fascinated and seduced from our Church to that of Rome, the various arguments contained in it ought to be worked out more fully in their details. The consequence is, that while the Charge itself occupies 70 octavo pages of large type, the appended Notes form a mass of microscopic theology to the extent of nearly 200 pages. The reader's attention is perpetually distracted from the elaborate arguments of the Notes to the almost invisible peg

* The Contest with Rome: a Charge to the Clergy of the Archdeaconry of Lewes, delivered at the Ordinary Visitation in 1851: with Notes, especially in answer to Dr. Newman's recent Lectures. By Julius Charles Hare, M.A. London —J. W. Parker. 1852.

of hint or assertion in the Charge upon which they are hung, and nowhere succeeds in finding the connected statement of principles, the coherent thread of argument, of which he is anxiously in quest.

It cannot be denied, however, that the indistinctness which in part results from the arrangement of the book, is in part also to be attributed to the original indistinctness of the author's views. And these arise in great measure from the necessities of his position. He is contending against the Church of Rome, and more especially against a divine who represents a body of apostates from the English Establishment. The converts defend their new position by a reference to a single principle, the principle of Authority. They give unquestioning belief to a hundred doctrines and marvels and inconsistencies in their new faith, which they would never attempt to sustain before the private judgment of their whilom Protestant comrades. Dr. Newman has implicit faith in the liquefaction of St. Januarius' blood; but if our Protestant correspondent H. W. were to invite him to the test of sight and handling, —tests to which Mr. Anderson and M. Houdin are willing enough to submit their feats of conjuring,—the answer would undoubtedly be, "The Church wills, and I believe." And though Mr. Hare, in a sentence the sequel of which we do not pretend to understand, says plainly, that "the question is entirely misrepresented by being treated as a contest between Private Judgment and Authority" (p. 231), there is little doubt that the contest *is* just so much and no more; that it was one which may be distinctly traced in the history of Religion, not only before the Reformation, but anterior to Christianity itself; and one, too, which it is not in the power either of the English Church, or of any Establishment generated by the Reformation, finally to set at rest. Archdeacon Hare, whether he knows it or not, fights à l'outrance the battle of Private Judgment, Reason, Individual Responsibility in matters of Religion, or whatever else we like to call it, in every other page. But then begins the difficulty. Our author, consciously or unconsciously, is a double man, a twofold entity. How eloquent, how earnest, how truly spiritual, how convincing, are the arguments and the appeals of the Protestant inquirer, till the Archdeacon, the dignitary of an Establishment, the representative of an Authoritative Church, suddenly re-asserts his rights, and the boldness of statement is pared off by conditions, and the cogency of argument is diluted by exceptions, —the reader's mind is teazed by a painful feeling of inconsistency between the man and his doctrine,—what he is, and what he says,— what he has promised to teach and what he does teach,—and the strongest impression left is, that, after all, the old-fashioned Apostle St. James was near the truth when he said, "the double-minded man is unstable in all his ways."

We are far from intending to accuse Archdeacon Hare of conscious double-mindedness. We have little doubt that he thoroughly believes his theological position to be in every way, morally and logically, defensible. He probably occupies what, in his own estimation, is the true vantage ground against the assaults of Rome,—one, too, which he thinks equally tenable against the assaults of Nonconformity; although, in a passage which we shall hereafter have occasion to notice, he argues against following out principles too far, in a manner which shews that he is at least dimly conscious of what the legitimate con-

clusions of his own might be. Mr. Hare belongs to a body of men, of whom there still are a few among the beneficed clergy of the Establishment, who, while thorough Protestants in their habits of thought, and, under other circumstances of birth and education, might have fought the battle of the freest Nonconformity, are yet unable to conceive the possibility or the necessity of leaving a Church in which they have been born, to which they owe their training, and which repays their devotedness by a comfortable, if not splendid maintenance and an enviable position. Witness the following passage in the very work before us:

"This seems to me one of the most deplorable symptoms in the present aspect of our Church, that there should have been persons amongst us, who could dare to speak of it, or even to think of it, as a thing possible, that they might be induced to leave her, to desert her, and to fly from her to Rome. More safely may a man brood over the thought of committing suicide: some outward shock may startle him out of this morbid delusion. But he who ogles and flirts with another Church, he who looks at her to lust after her, has already committed adultery with her in his heart. He has broken his faith with his own Church: he is standing on the verge of spiritual suicide. Yet we know that there have been many instances of such doubleminded and doublehearted men amongst us of late years. God grant that there may be none such any longer! If there are, may they seek to become singleminded and singlehearted, to regain their first love, and to be purged from the vagrant affections which have led them astray!"—Pp. 10, 11.

But then the problem, not an easy one, arises, How unite the unrestricted freedom of thought with bondage within the fetters of a Prayer-book and Creeds and Articles? How harmonize a liberty of speculation which would be congenial with a German Professorship, with the stereotyped belief which is the necessary passport to an English Bishopric? How, to descend to the very case in point, be translator of Niebuhr, and disciple of Coleridge, and Archdeacon of Lewes to boot? There are many wise, and not a few honest men, would startle at the moral discrepancy which pious men have nevertheless known how to reconcile. Listen to Arnold: "I do not believe the damnatory clauses in the Athanasian Creed, under any qualification given of them, except such as substitute for them propositions of a totally different character. ....But I read the Athanasian Creed, and have and would again subscribe the Article about it." (Life, II. 120.) And then follows a long tissue of sophistries to prove that assertion of the proposition above laid down is consistent with simple and straightforward subscription to the 8th Article. We have too true a reverence for the moral character of Dr. Arnold, too hearty an appreciation of the spiritual truth and beauty of much of Mr. Hare's writings, to accuse either of them of wilful and intentional dishonesty. But what must *that* system be, which drives pious and otherwise right-minded men to shifts and evasions which would be scouted on any Exchange with a universal burst of scorn—which generates such questionable dealing with "Articles of Religion" as the rough honesty of commerce would repudiate in regard to a bill of exchange—which compels us to look for the straightforwardness of English Churchmen, not in their pulpits, not in their theology, but in their historical researches, their geological conclusions? And what do Protestant Nonconformists owe to the ejected Two

Thousand, of more value and importance than the simple lesson, that honesty is a virtue admissible even within the domain of theology?

But it is time that we began to give our readers some account of Mr. Hare's Charge, and a specimen of the mingled conclusiveness and inconsistency of his reasoning to which we have alluded. After a short introduction, chiefly devoted to the memory of Archdeacon Manning, our author plunges at once into the leading subject of his discourse, the controversy with Rome. "The main point" to which he purposes to call the attention of his clergy, "is the increase of the Romish Schism in our land." Why is that increase to be feared? What are the grounds on which the English Church and Nation cherish a steady hostility to Rome, and how far are they well-founded? These questions briefly answered, and the principle clearly and emphatically stated that it is the "special obligation and privilege" of the English clergy "to give a reason for their faith," Mr. Hare proceeds to lay the blame of the recent apostacy at the door of the Tractarian leaders, and to assert that "the principles which the Tractarian school made it their chief business to enforce, if worked up into a system and carried out exclusively to their utmost consequences, do lead and must lead their champions, or rather their blind victims, to Rome." (Pp. 12, 13.)

Perhaps but few of our readers will think us uncandid if we find here the Archdeacon's first stumbling-block. He of course asserts and implies everywhere that Tractarian principles, not being *his* principles, are therefore not the characteristic principles of the Church of England. But here, before defining what he evidently means by "the principles of the Tractarian school," and having, as we believe, an uneasy consciousness that his own principles, "if carried out exclusively to their utmost consequences," might perhaps land him at Rome too, or at least at Civita Vecchia, he sets himself to prove that principles ought *not* to be carried out. The mingled impression of truth, indefiniteness and sophistry which the following passage produces on the reader's mind, is something remarkable:

"This however is the very errour by which men have perpetually been led astray, in speculation times without number, and very often in practical life, the determination to follow out a single principle, or a one-sided set of principles, to their ultimate issue. What! are we not to follow out our principles to their ultimate issues, no matter what their consequences may be? There is a delusion here lurking under the equivocal word *principle*, which has a wide range, and many shades of meaning. The consideration of personal consequences to ourselves ought not to withhold us from carrying out our principles honestly and consistently and boldly, whenever Wisdom bids us do so. But the due consideration of our own weakness, of the narrowness of our minds, will ever check our confidence in the absolute correctness of those principles, or at least in their universal applicability under every variety of circumstances; and so will a due consideration of the order of the world. For that order is not simple, but complex. It does not result from the uncontrolled action of a single force, but from the harmonious co-operation of several forces, which check each other's excesses. Where would the order of the universe have been, if each particle of matter had surrendered itself to the absolute impulse of the centrifugal force? or to that of the centripetal? It is by the concordant operation of the two, under a number of modifications, that this order is generated. So too, in the political and moral world, it is not by the absolute, uncheckt expansion of any one single principle that a right, harmonious order is produced. Man, in the narrowness of his selfwill,

is ever desirous of converting the temporary rule of his own mind into the law of the social system to which he belongs. He refuses to recognise and appreciate the coordinate rules and principles, by which other minds are regulated, and which it is their special task to enforce. If it be in the political frame of society, he would have an absolute monarchy, or an absolute aristocracy, or an absolute democracy; and it is only through the teaching of a higher Wisdom than his own, guiding him through a series of generations, that he discovers how a combination of these three principles may be wrought out into a constitution incomparably better than any single one of them could give birth to. So too in the Church we find the champions of the absolute Papacy, and of an absolute Episcopacy, and of an absolute Presbytery, and those who would merge every other power in the absolute supremacy of the Congregation. Whereas very few recognise how, according to the true idea of a Church, the Congregation, as well as the Presbyterate and Episcopate, ought all to have their proper expression and development. The same remark applies to the other principal controversies in the Church. The self-willed enforcement of a single, insulated truth, of a peculiar, partial view, to the disparagement of different and opposite truths, has ever been the character and the cause of heresy, as the very name implies: and on the other hand the Church, who by her assumption of the name Catholic has declared herself to be above these singularities, and free from these partialities, has often, in her hostility to peculiar, dominant forms of heresy, recoiled into the opposite, attempting to bottle up the free, living, everflowing atmosphere of spiritual truth into a set of positive, exclusive dogmas."—Pp. 13—15.

What does all this amount to? The Archdeacon is no doubt right enough when he deprecates the pursuit of a single principle, or a one-sided principle, to its ultimate issue; and so right, that one would think so energetic an assertion of a self-evident truth was somewhat superfluous. But when he proceeds to destroy our confidence in the correctness of principles, deliberately and conscientiously assumed, by reference to our own necessary weakness and the narrowness of our minds, he seems to us to do no less than to shake the foundations upon which all human reasoning is built. It is just as easy to throw discredit on the testimony of the senses. What we call green, some men, distinguished for their powers of observation, e. g. Dr. Dalton, have pertinaciously declared to be some other colour. Which is right? We have each the same evidence on which to proceed—the impression produced upon our visual organs by the rays reflected from the object. On what ground is our impression to be preferred as truer than that of the distinguished chemist, whose very distinction has been earned by his power of observing and combining natural phenomena? The only valid answer of course is, that every man assumes the information given him by his senses as a basis of certainty on which to found intellectual conclusions; and as the true basis, because the only possible basis. And thus, too, in regard to those first rudiments of argument which we call principles, all that any man can possibly do is to reason, cautiously in regard to method, fearlessly in regard to consequences, from whatever foundation he has been able to lay for his thought. That in reasoning, as in other things, "c'est le premier pas qui coûte,"—that principles assumed carelessly or on insufficient evidence will lead to incorrect conclusions,—that illogical reasoning results in untruth,—and that all human reasoning is tainted with a necessary uncertainty, if looked at from the upper sphere of Divine knowledge,—these are self-evident truisms. But all argument must have a primary, fixed point

to which to attach its thread; and if we are to begin to question the fixedness of the only point which is accessible to us, there is an end of all reasoning whatever: and no just ground can be shewn why we should not lapse into universal doubt.

The following remarks, to be found in Mr. Hare's voluminous notes, point in the same direction, and shew his anxiety lest he should be called upon to follow his own principles to their logical result:

"Dr. Newman's main argument however, which runs through the whole series of Lectures, is, that his *quondam* followers, who adopted the original principles of his School, are bound to follow them out to their logical consequences. Logic is ever his favorite weapon, his Harlequin's sword, with which he works whatever transformations he pleases. Now Logic, it is well known, or rather the abuse and perversion of Logic, has ever been a fruitful source of all manner of errours. By logical deductions from an abstract conception, which can never at the utmost be more than a shadowy ghost or a skeleton of a living idea, the physical philosophy of Antiquity and of the Schoolmen was led into those extravagances from which Bacon delivered it. By logical deductions from premisses imperfectly apprehended, all the heresies by which the Church has been troubled, sprang up; as a very little reflexion will prove to us with regard to the Arian, the Unitarian, the Nestorian, the Pelagian, the Manichean. Thus, even in speculative matters, Logic is a mere Cyclops, one-eyed, looking straight before it. But still more delusive is its guidance in practical life. If you put one foot forward, the logical inference would be, that you are next to put the other foot forward. But what if you have put the first foot forward in a wrong direction? what if the right path turns aside at the next step? what if the next step would be down a precipice? These are things concerning which Logic cannot enlighten us; and they are to be decided by the exercise of our other faculties: which are to be consulted continually, at every step, not merely at the first and the second, but again at the third, and again at the fourth. For we do not live in a vacuum, but amid the living fulness of the world, where at every step we may meet with some fresh obstacle bidding us halt or turn aside. Dr. Newman speaks now and then as if he were the slave of logic, as if he were in its bondage, in its chains, and must go onward whithersoever it drives him."—Pp. 106, 107.

"'Logic is a stern master,' Dr. Newman says in another place (*Difficulties of Anglicanism*, p. 28), speaking of our modern Pantheistic infidels; 'they feel it; they protest against it; they profess to hate it, and would fain dispense with it; but it is the law of their intellectual nature. Struggling and shrieking, but in vain, will they make the inevitable descent into that pit from which there is no return, except through the almost miraculous grace of God, the grant of which in this life is never hopeless.' He writes here as having himself felt the sternness of the same master, though in another direction. It drove him to Rome; and under its spell, as its slave, he is using all the powers of his mind to force others to follow him. Robespierre acted under a like spell: he too was the slave of Logic, which bad him guillotine two millions of his countrymen. In fact, it is the Jacobinical principle, which throws everything else overboard. But surely even Robespierre might have checkt himself, might have laid hold on some affection, on some principle, on some habit, on some conventional practice or decorum, to break his fall: and still more so may every one who has been called to the liberty of the Gospel. The absolute tyranny of Logic has no more place than any other in the Kingdom of Heaven."—P. 108.

"Therefore I would earnestly entreat his *quondam* followers to give no heed to his logical war-cry. If there be any extravagance of private judgment, it would be this. This is Rationalism in its baldest, wildest form. God has placed them where they are. He has given them the duties of their calling. He has girt them round with affections, that they may take root where they

are, and not be blown about by every wind of Logic. Some outward necessity may indeed come, as it came to our ancestors at the Reformation, some revolutionary force, which may compell them, without their own act and deed, to quit their immediate position, or to make some material change in its relations. In such a case, of which however I cannot see a likelihood, it would behove them to yield to the necessity, which they cannot change. We must not violate our conscience; we must not do what our conscience declares to be wrong. But so long as this lord of our being continues inviolate, we may bid Logic mind its own business, and content ourselves with doing our duty in that state of life to which it has pleased God to call us."—P. 109.

On the metaphysical value of the above extract we have already animadverted in the foregoing remarks. But the last passage needs more particular attention, as evincing that want of moral perception which forms so painful a characteristic in many of the most distinguished champions of the Establishment. Mr. Hare is addressing those Tractarian clergymen who, once under the personal influence of Dr. Newman, are still in communion with the Church of England. Whatever their theological convictions, he implores them not to move. "God has placed them where they are." Of course, a new position would be the devil's doing. "He has given them the duties of their calling," which involve what we suppose is the additional duty of acting and uttering a weekly lie. "He has girt them round with affections." Who was it that said, "He that loveth father or mother more than me is not worthy of me"? Whatever comes, they are not to leave their benefices, except turned out by the strong hand. "We must not violate our conscience; we must not do what our conscience declares to be wrong." There is therefore no such thing as an intellectual conscience; one which recognizes a difference between I believe, and I do not believe,—between the teaching of what is believed to be true, and the profession of what is known to be a lie. And then for the old argument, "the doing our duty in that state of life to which it has pleased God to call us." Suppose an unfortunate wretch, the spawn of our gaols, bred and nursed in crime, and steeped up to the very lips in vice. As he had had nothing to do with placing himself in his station in life, and certainly has never had any chance to get out of it, he may conclude, as theologically and as reasonably as the clergyman, educated by a pious mother and an orthodox university, ignorant of Dissent, and breathless with fear before Rome, that God has placed him where he is. When the clergyman is placed in circumstances which render an adherence to the simplest obligations of truth and the retention of his benefice incompatible, he is to retain his benefice. It logically follows, that if the young pickpocket be so placed as to render incompatible an attention to the simplest obligations of honesty and the old way of getting his living, he is to pick and steal as before. With what face can our Exeter-Hall orators hold up to public indignation the mysteries of Jesuit casuistry!

The same inconsistency, the same inability to take up a firm and decided position, is manifest in the argument as to the infallibility of the Church of Rome, which occupies the largest space in Mr. Hare's remarks. We cannot, however, withhold the tribute of our admiration to his preliminary exposition of the fact, that it is the shrinking from personal responsibility which disposes the believer to accept the pre-

tensions of a Church which claims to be morally and spiritually infallible. Thus, in the body of the Charge itself, he says,

"For while the dread of evil, in its twofold form of sin and errour, is the fear which swallows up every other fear in the healthy, soundminded Christian, this fear in the weak and morbid and timid assumes the form of a dread of personal responsibility, both moral and intellectual. Their desire is not to be freed from sin, but from being called to account for their sins,—not to be delivered from errour by knowing the truth, but to be saved from having to answer for their errours, and from the labours and uncertainties involved in the search after truth. Give them falsehood, telling them that it is truth; and they will be ready to accept it as such. They want to make over their conscience and their reason to some one who will take care of these troublesome, brittle pieces of furniture for them. As these weak longings have ever been the support and the fuel of the most abject superstitions, the Church of Rome has craftily come forward with a promise to relieve both these wants, not by the purification of the reason and the conscience, as Christ through His Spirit relieves them, but by a twofold imposture, holding out her absolution as a nostrum for the one want, and her infallibility as an opiate for the other. By these two baits she lures the silly sheep into her fold, and beguiles them into fancying that they shall find rest and peace there."—Pp. 21, 22.

And the following passage, no less true than beautiful, and, in the present state of the religious world, necessary, occurs in the Notes:

"This is a miserable modern notion, a miserable modern anxiety, this vexing and worrying ourselves about what it is *safe* for us to believe and to think. This phrase,—for surely it is nothing else: even those who make use of it cannot really mean what they say,—is brought forward perpetually nowadays, even by those who talk grandly about an objective system of Truth, and boast of having set up this to supersede the merely subjective views of the last generations. Yet, if the divinity of our fathers was too apt to pass by many of the deepest truths of Christianity, and to fix its attention too exclusively on those which bear immediately on our own personal salvation, it was left for their successors to make this the test of truth. When St. Paul exhorted us to meditate on whatsoever things are true and honest and just and pure and lovely and of good report, he omitted to mention whatsoever things are safe. This omission must seem unaccountable to our new divines, who, passing over all the other grand and glorious objects of contemplation, set whatsoever things are safe before us as the one class we are to think on. Yet assuredly, if we seek what is true, honestly and earnestly, with such helps as God has given us, and if we believe and act up to the truth which we may thus find, we shall be safe. Whereas, if our main purpose is merely to find out what we may believe with safety to our own puny selves, we shall miss the truth, and our safety along with it. In no point of view is it more certain, that he whose anxiety is to save his life will lose it, and that he alone who is ready to lose his life will save it. When we read St. Paul's stirring account of the manifold perils he had past through, we there see how he saved his life, and won it. Had he shrunk from them, he would have lost it. To us indeed it is not granted to walk in the footsteps of that great Apostle, who trod, so to say, from pinnacle to pinnacle, from mountain-top to mountain-top, in the spiritual world: but the rule of our walk ought to be the same as his." Pp. 161, 162.

But the views expressed in these passages, true and striking as they are, are the very views which for years have been urged from Unitarian pulpits against all so-called Evangelical sects, and not least against that part of the English Establishment to which Mr. Hare belongs. There are but few minds which are prepared to go through "the labours

and uncertainties involved in the search after truth." And an authoritative Church, by the very publication of such documents as creeds and articles, especially when flanked by a battery of damnatory clauses, offers to take the trouble off their hands. In this case, the authority and the infallibility of a church are practically the same thing; and, as our Archdeacon acknowledges elsewhere, the Church of England, though basing her doctrines upon Scripture, nowhere does more than tacitly allow her disciples to search the Scriptures for themselves. And with regard to the dread of personal responsibility, which, according to Mr. Hare, metamorphoses the desire of salvation into the longing to escape from the consequences of sin,—it is one grand article of accusation against the Evangelical view of the Atonement, that it leads the sinner to believe that he can get quit of his sin by throwing it on the shoulders of another; nor practically does it appear to us of much moment whether the priest pronounce the absolution directly, or induce the transgressor to believe that his sins are visited on a crucified, though innocent Saviour. In either case, the moral mischiefs resulting from the idea of the possible transference of responsibility are precisely the same. We are well aware that a spiritual theologian like Mr. Hare would dispute our interpretation of his doctrine, and we are willing to allow that in his own case, and in the case of men like himself, this is not the practical working of the dogma. But it is true, for all that, that such *is* its popular and general operation. The common theory of salvation first terrifies men into what is called repentance by the fear of hell fire, and then encourages them to seek safety by throwing the consequences of their sin upon another.

The next object of Mr. Hare's assault is the infallibility claimed for the Church of Rome. As might be expected from a disciple of Oxford philology, he seizes upon the meaning given to the word infallible by its termination, and rightly interpreting it as the impossibility of being mistaken, deals trenchant blows around him against so absurd and unreasonable an assumption. He shews that "the whole analogy of nature, the whole order of the universe," is against it. He is bitter enough, and true enough too, in his pictures of some of those Popes who have been the earthly vessels of infallibility. But then recurs the old difficulty of his position; the Church of England, according to the 20th Article, "hath authority in controversies of faith," and the difference between authority and infallibility must be laid down.

"How brightly does the meek and temperate wisdom of our Reformers shine forth with regard to this point, when contrasted with the audacious assumptions of Rome! The Church, they laid down in the 20th Article, 'hath authority in controversies of faith.' From these words some persons have attempted to deduce that we also assert the infallibility of the Church: else how can she rightfully have authority in controversies of faith? For her having authority implies that her members are bound to abide by her decisions. Even if there were no other declarations militating against such a supposition, we might legitimately argue that, as a father has authority to decide disputes among his children, and they are bound by his decision, yet he is not infallible,—and as judges and legislators have authority in controversies of law to decide cases and frame new enactments, and the whole nation are bound by their decisions, as long as they stand, while yet both the judges and the legislature are notoriously and acknowledgedly fallible,—so in the Church likewise, it being requisite for the sake of peace and order that means

should be provided for settling controversies on points of faith, there is a moral necessity for entrusting that authority to some supreme tribunal, whose decisions must be binding on her members. Even if this declaration stood alone then, we might reasonably hold that it implies nothing essentially different from that judicial and legislative authority, which inhere in all modes of government, but against the abuses of which, from the knowledge how frail and fallible man is, even in his highest estate, political wisdom is ever devising checks and preservatives. The same 20th Article however goes on to declare how the Church is bound in the exercise of this her authority; and the language of the declaration clearly implies that those who framed it conceived she might err in that exercise. 'And yet it is not lawful for the Church to ordain anything that is contrary to God's word written; neither may it so expound one place of Scripture, that it be repugnant to another.' These words shew that the Church was not regarded as being preserved by any inherent infallibility from ordaining anything contrary to God's word, or from expounding Scripture contradictorily. We do not waste words in declaring that a person must not commit an offense, which he cannot commit.

"Besides the 19th and 21st Articles are still more explicit. In the former it is declared that, 'as the Church of Jerusalem, Alexandria and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.' In like manner the 21st Article declares that General Councils, 'forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God, may err, and sometimes have erred, even in things pertaining to God.' Attempts have indeed been made, as you are aware, to evade and distort these plain words; for, when the sophist has cast off his allegiance to reason and truth, there are no forms of words by which you can bind him. But I am not purposing to engage in a controversy on this point. I merely cite these passages to shew how strongly and plainly our Church in her Articles disclaims and repudiates the notion of her being infallible. She confesses herself fallible; and therefore she may be a true Church. The Church of Rome on the contrary, by asserting that she is infallible, proclaims herself to be an impostor, to be assuming that which God has not given to man. She does think it robbery to be equal with God; she thinks it a thing to be coveted and snatcht at; and in the spirit of a robber she assumes that equality."—Pp. 26—28.

Now, without taking the trouble to expose the false analogy between the Law and the Church, we ask our readers to consider in juxtaposition two sentences of the above passage. The Church "confesses herself fallible." "Her having authority implies that her members are bound to abide by her decisions." It is possible, then, that the Church may give a mistaken decision, by which her members are yet bound to abide. Yet by what sanction does she guard her decisions? We, Unitarians, know what the damnatory clauses of the Athanasian Creed are; and the Athanasian Creed is solemnly recognized by the Church in the 8th Article. If the Church is fallible, it is possible that she may be mistaken in the Article of the Trinity,—one, of all others, transcending human reason, and, in the Creed in question, expressed in language which is eminently unscriptural. Yet is uncertainty the proper state of mind from which to fulminate threats of eternal damnation? We had always ignorantly imagined that the belief in the infallibility of the Church on this head, was the only excuse for the impiety. If the Church be fallible at all, she may be fallible here: let Mr. Hare justify the monstrosity of a hypothetical damnation: if infallible here, she may be infallible everywhere, and his argument against Rome falls helplessly to the ground.

How different is the passage which immediately succeeds! How heartily can every Nonconformist respond with his assent and approbation!

"The difference between the two Churches in this point is connected with the difference between the views they take of human nature. The Reformation regards man as a reasonable being, who, having been called to a participation in Christ's redemption, and grafted into His Church, is to work out his own salvation with the help of the Spirit of God. The Church of Rome, on the other hand, would fain persuade men that she alone can work out their salvation for them, and that, if they will submit implicitly to her, and do just as she bids them, she will land them safe in heaven. No wonder that her conveyance picks up all manner of wayfarers, who are glad to be carried in this way to their journey's end. This however is not God's mode of dealing with His human creatures. In the whole scheme of our redemption, the help which is granted to us, is to elicit a corresponding energy within us. The eye drinks in the light, and puts forth its faculty of seeing. So every truth communicated to the mind is the awakener and stimulater of an intellectual energy. Thus, and thus alone, truth becomes power. We are not supplied with leading strings to draw us blindfold to the truth. But we have every help, each according to his need; and if we make a right use of what we have, and seek for more, under the guidance of God's Spirit, meekly, patiently, diligently, we shall assuredly have more and more of the truth made manifest to us. Let us trust in this Divine guidance, and seek for it, without looking aside for a conjuror or sophist, for an infallible Church, or an infallible Pope, to spare us the trouble of the search."—Pp. 28, 29.

And, again, how in the following brief statement of the principle of private judgment, does the combatant turn his weapons upon himself and his Church!

"Here it may be remarkt, that, though the supreme power may rightfully demand the submission of our will and of our conduct, it cannot in like manner demand the submission of our thoughts and of our reason. An Act of Parliament may command us to do this or that; but it cannot command us to think this or that. Ten thousand Acts of Parliament would not add one tittle of certainty to anything that is true without them; nor could they take away one tittle of certainty from it. In this province Reason has more of omnipotence, than all the Governments upon earth. Hence he who would claim authority in matters of opinion, must take Reason into his Councils. There are various degrees of Wisdom; but the highest has always been the first to acknowledge its own fallibility. When Reason speaks to us intelligibly, we cannot refuse to go along with her. When Authority usurps her place, we are constrained by the laws of our minds to rebell against her."—Pp. 32, 33.

On the remainder of Mr. Hare's Charge, which discusses the various questions of the Royal Supremacy, the Gorham Case, the Advisability of Synodal Action, and other questions which have recently agitated the Church, it is not our present intention to remark. We have wandered on thus far, taking up his topics in the order in which he himself presented them, not so much for the purpose of fighting over again the old battle of Private Judgment against Authority, as of justifying to the reader the view which we took at the outset of the position of men like Mr. Hare in connection with the English Church. We had marked many passages in the voluminous notes for extract and animadversion, but the passages already given are sufficient as samples of the Archdeacon's best and worst; and it is impossible to forget that with us

the questions to be raised are long ago settled, and that if they were not, there is no reason why our remarks should not fill a volume as well as a few pages. And if, in defence of cherished principles, we have been somewhat hard upon Mr. Hare, we will at least part friends, by quoting a portion of the very eloquent conclusion of his Charge, which seems to us to give evidence of a truly Christian zeal:

"For us, my Reverend Brethren, there remains a different, a more arduous, but a godlier and more blessed task: and in this task you too, my Lay Brethren, you especially who have come as Churchwardens to this Visitation, are equally called to bear part. Your name designates you as *wardens* or guardians of the Church, immediately indeed in your own parishes, and with reference to the preservation of the fabric of your churches, and to other parochial matters, but also with reference to the great principles of Christian truth, which our Church and our churches are set up to maintain. For what would be the worth of all the petty details of parochial administration, what would be the worth of our churches themselves, why should we repair and beautify them, unless all these things were subordinate and instrumental to the upholding of Christian truth and order? This act of the Papacy is an open declaration of war against us, a declaration of internecine war. It involves a denial of our very existence as a branch or portion of Christ's Church. For near three hundred years the Papacy has refrained from such an extreme measure. It has been reserved to be the closing act of the first half of the nineteenth century. Now, when a person's existence is denied, the best refutation of such a denial is, not by words and arguments, but by actions. Therefore, it having been denied by the Papacy, before God and man, that we are a part of Christ's Church, let us, my Brethren, come forward in the sight of God and of man, and prove, God helping us, by our actions, by our faith, by our zeal, by our love, that we are so. We are all and each of us called upon to prove, in our several spheres, before God and man, that we are Christians, that we are members of Christ's holy Church, and not in name only, but in power, yea, that the spirit of Christ dwells in us.

"In this age of universal competition, we are specially called to a competition in good works. Our rivals are compassing us about: we know not where they may be lurking, where they may suddenly start up, not even whether it may not be unawares in some bosom friend, in a brother. Even on the hearts of our own families we cannot count with certainty; even they may be wrested from us, secretly, stealthily. One of the best features in our English character, a truly Protestant feature in it, is the repugnance to all underhand proceedings, the desire that everything should be above-board, as the phrase is. Let this then be our course in contending with our subtile enemy. While he would outwit us by his hidden arts and disguises, let us outwit him by our constant frankness and straightforwardness. The victory will be with the day, not with the night. God has committed His truth to our keeping. Of this we feel, and ought to feel, an undoubting assurance. Let us bear witness of the truth in our whole conduct: let us shew that the truth animates us, rules in us: let us defend the truth in every way, but above all by manifesting it in our lives.

"An infinite field of work lies spread out before us, in which we are called to labour, the hearts and souls and minds of the whole people of England. All these are to be won from the devil, to be won for God. They are to be brought to a living knowledge of God, to a living faith in Him: they are to be trained for lives of holiness and love. Their vices are to be subdued; their affections are to be cultivated; their social condition is to be bettered. If we are slothful or careless then, it will never be for lack of work,—nor for lack of motives to stir us up to it, even without the fresh motive supplied by our Romish rivals. Nor shall we be slothful for lack of help. It is most true, the mighty works to which we are called, can only be accomplisht by

God Himself; even as He alone can pour out the light from its fountains, and can turn the wheel of the seasons, and can send out the sun on his course, and can bid the moon keep her watch in heaven. But in the application of that which these elementary powers effect, for the sustenance of human life, and the increase of human comforts, we are chosen to be God's instruments, yea, in a manner to be fellow-workers with Him. So are we in everything pertaining and conducive to the social welfare of mankind. No social good, no improvement is effected without man's instrumentality, without the help of man's thought and energy and goodwill. But we have also a still higher work appointed for us, a divine work, which angels might desire to share with us: we, my Reverend Brethren, are especially called to be God's instruments, yea, His fellow-workers, in the spiritual regeneration of our brethren, in the redemption and salvation of mankind.

"Does Rome desire to take part with us in this blessed, this divine work? Let her do her best in it. Provided she perform her work honestly, faithfully, lovingly, we will not grudge it to her. If she will labour at saving souls, without ensnaring them into deadly errours and corruptions, we will not hinder her work by any outward impediment. Only let us be diligent in performing our part, and in seeking God's help that we may do so more diligently. He desires that this work should be done. He has especially appointed us to do it. Therefore we may be assured that He will help us, that He will help and bless our weakest efforts, if they are indeed made in faith and love."—Pp. 66—69.

C.

PICTURES FROM GENESIS. No. III.

CAIN AND ABEL, OR EARLY HUMAN SOCIETY, DIVISION OF OCCUPATIONS AND RELIGIOUS WORSHIP.

(Gen. iv.)

THOUGH we cannot, of course, claim for the history of Cain and Abel the authentication of contemporary written documents, nor vouch for the literal truth of every part of it, nor derive from it a full and finished picture of the state of human society represented in this chapter; still, he who looks intelligently and at the same time religiously into this brief record, will learn from it the truest idea that he can anywhere gain of many important characteristics of the early state and progress of human society, as this is unquestionably one of the most ancient documents that the world contains, and transmits to us the oral records of ages still more ancient than itself.

All these venerable documents, forming the Book of Genesis, which are prefixed to the Laws of Moses and combined with them into one literary work, the Pentateuch, are far more ancient, we believe, as already observed, than the time of the Hebrew Lawgiver. They seem to have been already written long before he collected them together, and probably were recited, perhaps in part at least sung, ages before they were written down. Those who ascribe them to Moses as the original writer are far from giving them the weight of antiquity really due to them. And though it is customary with such persons to suppose him to have been guided by inspiration in writing them, this supposition is so plainly inconsistent with the appearances which they present at every step, that it invalidates their authority still more at every point

of difficulty or doubt, where the simple consideration of their real antiquity would account for the existence of such difficulties, without weakening their value as an ancient testimony in regard to their main contents.

We must not expect, then, to find a complete history of the progress of the human race in the rapid traditionary sketches which follow one another in the early chapters of Genesis. Nor must we attempt to supply, by the dogmas of modern theology, what may seem defective in these brief memoirs of the antediluvian race of men.

This history of Cain and Abel exhibits the first step towards the great improvements of civilized life, in the different employments of the two brothers. The *Division of Labour* has, according to this record, already begun in the young world. For "Abel is a keeper of sheep, and Cain a tiller of the ground." The employments of both of them are rural still. There is no mechanical art as yet, except as each practises it for himself. There is as yet no separate artizan class; this is named some generations further on, towards the close of this chapter. Human life is thus far rural; but it has assumed its two great divisions of pastoral and agricultural.

This representation is pretty nearly accordant (though it may not be exactly) with what the world has presented again and again in its different parts, where the progress of civilization is matter of history. Agriculture claims the attention of the shepherd tribes when they become more numerous. In Genesis, the cultivation of the ground is indeed the earlier occupation of Adam and of his elder son, while it is the younger who adopts the business of shepherd. The hunter's life is afterwards described, quite accordantly with fact, as special to certain families and places.

It has been justly observed that even this degree of division of occupations would seem to imply the existence of a greater number of people in the earth than the family of Adam as enumerated up to this time. We only read, thus far, of Adam and Eve and their two sons Cain and Abel; yet these two sons adopt this division of occupations. Shall we then suppose the writer to have designed, by a kind of allegory, to exhibit the *principle* of the division of human employments, of which these two brothers are the representatives or symbols? Shall we take Cain to stand for the agricultural class, and Abel for the pastoral, typifying, as it were, the progress of social wants and improvements, but without meaning to assert that such progress had actually taken place at that very early period? Or shall we understand him as meaning literally and precisely that which he describes? And, if the latter (which is the most obvious interpretation), must we not necessarily imagine the existence of many other inhabitants of the world than are actually named at this period of the history, and even than can be conceived to have belonged to the family of Adam and Eve?

The history itself seems indeed to imply this, not only in the recorded division of occupations, but in more express words in several places; as when Cain says (on being condemned to be a fugitive from the land), "Every one that findeth me will slay me" (whom should he fear, if he did not know or believe that the earth had other inhabitants besides his own family?), and Jehovah gives a token to him "that no man finding him should kill him;" as also in the mention of Cain's wife, in the 17th verse, and the wives of some of his descendants, towards the

end of the chapter, without any hint of their being of the family of Adam (Cain's wife, on that supposition, must have been his own sister), but suggesting the natural inference that they were of another stock or family indigenous to the land of Cain's exile.

Hence the Præ-adamite heresy, as it is called (all opinions different from the prevailing ones at any given time being called heresies), is a very plausible conjecture, which found advocates as long ago as the 16th century. The Præ-adamite theory maintains that the family of Adam was not the only, and perhaps not the first, root of the human race; but that other families were created in other parts of the earth, contemporaneously with it or even prior to it; and that the sacred historian, in tracing the lineage of Adam downwards, designs to trace the origin of the Abrahamic family, and then of the Jewish nation, but without precluding the separate origin of other parts of the world's population.

It is indeed astonishing that it should be passively taken for granted, as it generally is, by Christians, that the origin of all mankind from a single pair is the absolute doctrine of the Bible. So far from it, there is nothing in this record inconsistent with as many different originations as there are races, or even species, of men. So far from it, the writer, in effect, tacitly assumes the existence of other tribes besides the family of Adam, when he makes Cain, the only surviving son of Adam and Eve, fear the vengeance of his fellow-men on being driven from the neighbourhood of Eden, and when Cain marries a wife in a distant country, and builds a town too; which, however small a place might be called a town, implies that there were people to build it and to inhabit it,—people, surely, of his wife's kindred and neighbourhood. So that it is more truly respectful to this portion of Scripture itself to listen to what it really does say or imply, and so to interpret it as to let it leave room, wherever it will, for the truths of human philosophy, than dogmatically to make a meaning for it first, and then declare that meaning to be inspired, and condemn, as if from the chair of inspiration, the inquiries of the earnest and laborious man of science.

Modern physiologists, who have endeavoured to investigate by the light of inductive science the origin of the various distinct races of men, have found it almost impossible to reconcile those palpable and great diversities of race with the idea of one common origin from one human pair. And though some of the greatest names are found on the one side as well as on the other, it is difficult to persuade ourselves that the common origin of the Negro, the European, the Hottentot, the Red Indian and the Malay would ever have appeared probable to the philosopher, if it had not been maintained for centuries as an almost unquestioned truth by the divine.

We may gain at once the spirit of rational religion and of religious philosophy from the careful and truth-loving perusal of those very Scriptures, in the name of which religionists in general are apt to set reason and philosophy at defiance, to the sad hindrance of science and to the perpetual disgrace of theology.

But this history of Cain and Abel is chiefly interesting for the picture it gives of the world's earliest religious worship.

"In process of time it came to pass that Cain brought of the fruit of the ground an offering unto Jehovah. And Abel, he also brought

of the firstlings of his flock and of the fattest thereof." The general history of the world abundantly confirms this record of its infant homage. The earliest known worship of almost every nation has been that of sacrifice,—the offering of fruits or flowers, or the flesh of animals, with the accompaniment usually of sweet odours, and the pouring out of oil or wine upon the flames.

Is it asked, How should these acts ever have come to be considered as acts of religious worship? What could be the connection of ideas by which men regarded ceremonies like these as equivalent or auxiliary to the offices of religious thankfulness and religious entreaty? It is plain matter of fact that they did think them so; nor is it difficult to trace and appreciate the connection of ideas. Doubtless it implies essentially low and corporeal notions of the Being adored, to worship Him by sacrifice in any case. The Gentiles, we know very well, believed that their deities actually ate of the offerings presented on their altars, and drank the wine and oil and blood. And not a few remonstrances of the psalmists and prophets shew that the Jews were very apt to think so too. But, short of this grossest notion, the imagination was aided by the senses in a way that impressed the rude heart, when the fragrant smoke visibly ascended towards the blue sky where the local abode of the divinities was naturally believed to be, and the worshiper thus saw the emblem of the acceptance of his prayers and praises. Then it was surely not an unnatural acknowledgment of Providence, it was a simple and beautiful expression of gratitude, to bring the choicest of his fruits and of his flocks, and present them to the great Giver, before he himself partook the produce. The first-fruits thus consecrated made all the fruits sacred and good in their use and enjoyment.

This, then, is the central idea of sacrifice. A heathen poet (Ovid), when describing in beautiful verse the simple habits of the early traditionary period of his country, describes it by saying how simple and unexpensive was the mode of religious worship, as corresponding to the simplicity of manners in that golden age. "Formerly (he says), corn with a few grains of pure salt was deemed enough to conciliate the gods. The myrrh of distant regions, the frankincense of Syria, and the sweet balsam of India, and even the saffron, was unknown. The smoke of the altar rose from native herbs and laurels. If any one could furnish violets with his wreath of wild flowers, that marked him for a rich man. The knife which now rips the slaughtered ox had no part in those sacrifices." (Ovid. Fast. i. 337—348.)

Just like the bloodless sacrifices here described (as regards the outward act) was that of Cain, who "brought of the fruit of the ground an offering unto Jehovah." And equally appropriate to his condition as a keeper of sheep was Abel's presentation of "the firstlings of his flock and the fattest thereof." Each brings an offering appropriate to his occupation in life; and each recognizes thereby (or at least professes to do) his dependence upon Providence for the increase of his field or of his flock.

But while thus alike in their outward character, the offerings of the brothers meet with very different treatment. "Jehovah had respect unto Abel and to his offering; but unto Cain and to his offering He had not respect." The one was accepted, the other rejected. Perhaps

the one was consumed by fire, the other left unburnt. Perhaps the flame of the one glowed cheerfully and its smoke ascended lightly, while the other smouldered and flickered out. Conjecture has been active to imagine (what the writer has not told) how the acceptance of the one and the rejection of the other were manifested. Perhaps the acceptance of the one may have been believed from the subsequent prosperity of the flock, and the rejection of the other inferred from subsequent failure of crops. A far more important question is, *why* the one was accepted and the other rejected. And this question is settled beyond all need of conjecture, if we take the history as we find it, and let the references made to it by other scriptural writers confirm its plain and obvious meaning.

The Book of Genesis itself refers the acceptance of Abel's offering and the rejection of Cain's, to the difference of character and conduct between the two brothers. "Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen? *If thou doest well*, shalt not thou be accepted? And if thou doest not well, sin lieth at the door" (the sin lies at thy own door, I suppose it to mean, in homely English proverb, which may have been just as expressive in patriarchal Hebrew speech);—it is thine own fault if thy offering is not as acceptable as thy brother's.

"Doing well" is the condition of acceptable worship from first to last in the revealed dispensations of God. In the first recorded sacrifice this was the condition of acceptance; and, as days rolled on and the ceremonial of Judaism was matured, this great principle was never lost sight of; for the Jews were forbidden to think (as many of the Gentiles thought) that sacrifice would stand in stead of personal righteousness. Then, in the fulness of time, under the gospel dispensation, in which there is no more sacrifice required even for sins of outward ceremony, He who abolished the law of ordinances expressly said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth the will* of my Father who is in heaven."

The sacrifices of Cain and Abel are referred to and commented upon by two of the Christian scriptural writers, who take precisely the same view of the matter as that which is implied in the original narrative. The Epistle to the Hebrews says (xi. 4), "By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." And what is meant by faith is explained in verses shortly preceding and following: "Faith is the substance (or substantiating) of things hoped for, the evidence (conviction) of things not seen." "Without faith, it is impossible to please God; for he that cometh to God must believe that He is (the conviction respecting the unseen), and that He is the rewarder of them that diligently seek Him" (the substantiating of things hoped for). The other New-Testament writer who alludes to this incident of the Old is St. John, in his first Epistle (iii. 12): "This is the message that ye heard from the beginning, that we should love one another; not as Cain, who was of the wicked one, and slew his brother. And wherefore slew he him? Because *his own works were evil* and his *brother's righteous*;" and the discrimination of their respective characters in their offerings aroused his jealousy.

Such is the simple scriptural account of the sacrifices of Cain and Abel. The careful student will confess it to be accordant with human nature and human history, that some of the earliest of our race should have worshiped thus, and consistent with the Divine character (who accepteth a willing mind according to what a man hath, and not according to what he hath not) that their offerings should have been regarded according to the dispositions and conduct of the offerer, the external act of each being in itself appropriate to his own circumstances, and the difference between the vegetable and the animal offering a mere circumstantial difference amid essential resemblance of form, and the one essential difference being in the man and not in the sacrifices. None of the immoralities connected with heathen rites of sacrifice are to be found connected with the offerings of the Patriarchal religion. Religion is there seen in its infancy, with the infancy of the human race; but there, as at each successive step in the economy of Divine Revelation, it is pure from all those monstrous notions of imputed moral guilt and vicarious virtue, which have so often deluded the sinner with vain hopes. The first of all the commandments alike of Judaism and of Christianity is, "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength; and the second is like, namely this, Thou shalt love thy neighbour as thyself." "There is none other commandment greater than these." "On these two commandments hang all the law and the prophets." These are the sum and substance of the gospel too.

No. IV.

BABEL, OR SPECULATIONS ON THE ORIGIN OF LANGUAGES.

(Gen. xi. 1—9.)

As the question of human language is nearly connected with that of the different human races, glanced at in chap. iv. of Genesis, we may take the record of the Tower of Babel next in order, and reserve "the Bow in the Cloud" for a future Picture. The legend of the Tower of Babel is contained in Gen. xi. 1—9. It is evidently a speculation on the origin of the diversity of human languages, containing the Jewish sacred theory of a fact which has exercised the minds of men in all ages. This theory, indeed, can hardly be regarded as very ingenious or plausible, when tried in the light of modern etymological and ethnological discoveries. Compared with the preceding sketches, the Picture of Babel possesses little interest, whether in an intellectual or a devotional point of view. Its theory of languages is not deeply thoughtful. There is little or no poetry in its conception. Its theology, too, is not simply puerile, but unamiable; as it makes God too much like Man in petty, paltry jealousy, as implied in the basis of the theory.

The question of the origin of languages and the causes of their resemblances and diversities, has been in all ages a most inviting subject of speculation. Were all languages derived from one original stock? or from several originally separate sources? If from one, how have the existing diversities arisen?

Old Herodotus, "the Father of History," gravely tells us of the following curious method having been devised and put in practice, as an *experimentum crucis*, by Psammitichus, king of Egypt:

"Up to the reign of Psammitichus, the Egyptians had considered themselves the original stock of the human race. But ever since he took in hand the decision of the question, they have considered the Phrygians to be older than themselves, and themselves than all others. For Psammitichus, not being able to learn any other mode of discovering the original race, devised the following plan:—He gave two newly-born children, of parents taken at hazard, to a shepherd to bring up among his flocks. No one was to utter a single word in their presence. They were to be put in a solitary hut by themselves, and the shepherd was to bring she-goats to them at proper intervals, and having satisfied them with the milk, to await the result. Such was the plan, such the orders of Psammitichus, who wished to hear what language the children would utter first after the inarticulate whinings of infancy. And the result was as follows: When the shepherd had continued this method for a long time, as he opened the door and entered, both the children fell down and stretched their hands to him, crying *Bekkos*. When first the shepherd heard this, he kept his peace about it; but when the same word was frequently uttered as he went repeatedly to look after them, he told his sovereign, and brought the children by the king's order into his presence. And Psammitichus, on hearing them, inquired what nation use Bekkos as the name for anything, and found that the Phrygians call bread by that word. So the Egyptians, convinced by this experiment, yielded the claim of antiquity to the Phrygians."—*Herodot. Euterpe*, 2.

We may of course explain the above-recorded experiment more satisfactorily, as shewing that the children imitated the cry of the goats, B-e-k, B-e-k, than that they talked Phrygian intuitively. And we admire the simplicity of the honest old historian, that such a solution should not have occurred to him in detailing the wise king's experiment. Perhaps, indeed, he quietly laughed within himself at such philosophizing, and expected his readers to laugh too.

But the story shews how intimately the question of the origin of languages is felt to be connected with that of the origin of the races or varieties of mankind. Psammitichus and Herodotus intuitively perceived this, and made the questions to be one and identical. If the Phrygian is the original language, the Phrygians are the original human stock. They assume this; and modern linguists and ethnologists sanction the assumption. If races were originally distinct, probably languages were also. If all the existing races or varieties of mankind have grown or diverged from one stock, probably the languages have too. "The classification of languages," says Pickering, "is the classification of mankind." If the races, so various, can be referred to one original type, and their varieties be accounted for as mere divergencies, why may not all their languages also? Is there any greater diversity of speech than of feature, colour and character? If these can be traced to one original source, why not those? It is one and the same inquiry.

In point of fact, modern ethnologists are increasingly disposed to trace all the human race to one primitive stock, and modern linguists to refer all languages to one parent language. So far modern philosophy seems to confirm the ancient tradition of this chapter of Genesis, that "the whole earth was of one language and of one speech" (xi. 1).

But if we admit this philosophical opinion in favour of the original identity of languages, it is evidently unnecessary, on the same philosophical grounds, to look for any such solution of their existing varieties as that offered in the Book of Genesis by the history of the Tower of Babel. If the philosopher believes he can deduce all the varieties of

the human race from one primitive stock through natural causes, he is equally able to deduce the varieties of language from one original language, without having recourse to any theory of their miraculous confounding. The scriptural student must not accept his aid in the one matter and reject his arguments in the other.

Dr. Kitto, in his beautiful book of "Daily Readings" (in which, to a certain limited extent, he is very proud to reconcile these early records with modern philosophical discoveries), seems blind to this obvious consequence, and maintains that "it is impossible to account satisfactorily for the great and essential diversity of languages but by a miracle." He says, indeed, that "as the researches of the most learned philologers have appeared to shew that the languages of men may be traced to three principal roots, it is enough to suppose that the result (of the confusion of tongues) was the formation of two new languages, which, with that already existing, would give one to each of the families of Noah—thus constraining their separation, their dispersion, and the fulfilment of their destinies." But this philosophical idea of three root languages (though a favourite theory for a while) is already vanishing in their nearer identification, while it seems scarcely to answer the scriptural picture of the confusion of tongues at Babel. It is a middle theory, answering the conditions neither of Genesis nor of modern philology. If modern science verifies the unity of race and accounts for its diversities as natural results, it must equally protest against any miraculous confusion of tongues as unnecessary and therefore unphilosophical. While, if races were originally distinct, languages probably were so too.

The plain facts of the case as detailed in Genesis, apart from the theory of language which the writer sustains, appear to be, that as population spread from the hill country into the flat, boundless plain of Chaldea, they built a land-mark, lest, for want of such a rallying-place, they "should be scattered abroad upon the face of the whole earth." This, at least, was their own plea for what they did. It was a natural thing to do, and not, with that purpose in view, a wicked thing. Scripture critics have indeed imputed purposes to them which are not suggested by the record. In the "tower whose top might reach unto heaven," some have read the mad scheme of the giants in heathen story, who piled Ossa on Pelion to storm the abode of the gods. There is nothing of the kind hinted in Genesis. Others, and among them Dr. Kitto, consider the wickedness to have consisted in their desire to keep themselves near together, and their refusal to disperse abroad over the uninhabited earth faster than the necessities and convenience of life prompted. A most unworthy assumption, of which Genesis gives not a hint. The whole world was before them for progressive migrations as they increased in numbers; but why disperse faster than their increase dictated? Premature diffusion was then, as now, weakness, not strength. To assume, with these interpreters, that God had commanded such diffusion, and that men resisted it till made to speak different languages, and that they thereupon dispersed as previously enjoined, is inventing a meaning for the record, and not adopting the theory of the record itself. There has been, indeed, great temptation to do this, as the record itself is so scanty, and its implied theory so unsatisfactory to the religious feeling, in imputing as it does to the Divine Being a jealousy of the growing skill and power of his human

creatures. The *theology* of the Tower of Babel is not only anthropomorphic, but unamiable, in its representation of the Divine Being. There is less pleasure in dwelling upon this picture of primeval religious philosophy, than upon any that have preceded.

The name Babel (whence Babylon) denotes "confusion." Did the name suggest the theory? or did the facts implied in the theory really occur and give rise to the name? This is often a curious and difficult question in ancient history, and nowhere more frequently than in the Jewish Scriptures. But בעל (whence Baal and Belus) may as easily have been the root of the words Babel and Babylon, as בלל (to confuse).

E. H. H.

POPULAR FEELING AGAINST THE JESUITS.

On 11th March, 1848, Naples was in a state of uncontrollable agitation. For several days rumour had been rife that attempts had been making to burn down or rob a Monastery, or the Bank, or the Royal Palace. Troops were continually dashing through the streets; crowds were mustering or flying as danger appeared to approach or recede; and a simple passenger like myself stood a fair chance of being shot or knocked on the head whenever he went outside his door. On the morning which I have mentioned, the tide of fury or curiosity was rolling on with an indescribable impetuosity in the direction of the Largo di Carità, the College of the Jesuits; and, with the curious, I found myself borne on as well to see some new thing. It is not the object of this article to enter into details, but to give a general idea and impression of what was there enacted. The interior of the building was in possession of the National Guard; the "Largo" was lined with troops waiting for the signal, "Fire!" The centre of the Largo, the Poledo, the avenues, the windows, were filled with human beings, or rather demons one might say, judging from their fury, literally howling for their prey; and as time passed by without their desires being gratified, at frequent intervals that frightful howl again rose up, and spread far and wide amongst the vast multitude. It was a chilly morning, and the rain came down on the masses without diminishing them. There they stuck, as if determined not to be done out of their prey. Like the wild beast who has once smelt blood wanders round and round the tree where the poor traveller has taken refuge, so these Neapolitans clustered around the College of the Jesuits, as if determined not to lose sight of them; and many were the wonderful tales which flew about amongst the mob as to discoveries made in the buildings, exciting still more their violence; and incessant were the cries uttered as the day wore on for the sacrifice or the expulsion of the Fathers or the burning down of the College. It was a feeling so intense that a weak government could not resist it: an order was therefore given for their expulsion, and towards the afternoon the dreaded Fathers were to be seen emerging from the gates in carriages hired for the occasion, their Superior at their head. It was a scene never to be forgotten. Amidst a death-like stillness that procession of dark, mysterious beings moved onwards towards the Port. Whether it was that violence had spent itself, or that vengeance was

satisfied, or that human kindness began to intercede for them, I know not; but the contrast between the morning's fury and the tranquillity of this moment was very striking. Still the resolution of the mob never wavered, and they never left them until enclosed within the gates of the arsenal. They were shortly afterwards shipped off in the middle of a raging storm. The whole proceeding was one of violence, which every judicious and good man must have regretted, however much opposed to the order. It was both cruel and unjust, and, what at that moment was of vast importance, it was highly impolitic; and perhaps even the casual observer might have perceived in the subdued manner and comparative silence of the mob some symptoms already of reaction. That reaction is now most complete; and dominions and principalities and powers and thrones are now again under the influence of the order of St. Ignatius.

Now the fact which I have recorded, it must be confessed, is a remarkable phenomenon. That a body of men, small in number, should bring down upon themselves the fury of a whole nation,—that that nation should almost denaturalize themselves, and, in a mode contrary to humanity, justice and policy, should eject them from the country,—are circumstances which must be traced to sufficient causes. It is not enough to attribute them to prejudice, the impulse of the moment, and then conclude the matter to be settled; for as there is "no dust without a wind," so "prejudice" and "impulse" must have their sufficient causes,—the graver and more important, in proportion to the strength of the prejudice and the violence of the impulse. These causes it will be for the philosophical historian to discover: for myself, I do not pretend to be a philosopher; but in this article I will put down some remarkable social facts, which at this time are worth noting.

First, in whatever part of Italy I have travelled, I have found the very name of a Jesuit a term of opprobrium; whatever is sly or underhanded and deeply cunning, is condemned under this epithet; so common is this use of it, that, without any reference to its original application, it is almost adopted as a general moral term. What's in a name? it may be asked. Much; especially when it represents an universal sentiment, and in a country where the name and order are so well known. Prejudice, this may be called, and an injustice too, to denounce a body of men because the common feeling is opposed to them. Still this common feeling is a broad fact, which has a cause, and which must be explained.

Secondly, I have always been much struck with the apparent sensation which the approach of a Jesuit awakens. The sleek and jolly Capuchin, the motley Dominican, or the gentlemanly Benedictine, pass through the streets without awakening attention or even thought perhaps; whilst the follower of St. Francis also will often stop and take his pinch of snuff from the offered box, and suffer his passive, flabby hand to be kissed by some old wife. All well. These orders are on the very best terms with the people, and are ever greeted with a smile. But see a pair of Jesuits approach—cold, passionless and erect as soldiers. Unobservant apparently of every thing external to themselves, except as far as is indicated by a sharp, rapid glance which never fixes, they move along as if they had emptied

themselves of humanity, and, though in the world, were in one sense above it. Men whisper as they pass by them; they turn back and take another gaze, which is troubled and uneasy; whilst on the holy Fathers move, grave and insensible as marble statues. I was much struck with this manifestation of feeling towards the order on several recent occasions, when a party of them came to confess a small district. It was not my imagination that deceived me; it was the fact that a kind of sombre feeling pervaded the place. Men seemed to hold their breath, as if something dangerous was near and caution was necessary, and care was taken to avoid them. Perhaps, if I had asked them, not one in a hundred could have given a reason for this evident dislike.

The reason why I cannot tell,
I do not like you, Dr. Fell,

would have been their answer. With them it was a kind of an instinct: as the horse trembles at the approach of the beast of the desert, as the sparrow flies before the hawk, so the Italian dreads and detests the name, the approach, the very shadow, of a Jesuit. Now this strong, *vulgar* prejudice, if you like, must have a cause, and a cause founded in fact, one would imagine, because it is a prejudice which time and civilization have not diminished, but the contrary; whereas falsehood could scarcely have withstood these tests. Indeed, any universal, long-lived prejudice, representing as it does the past and present feeling of so many ages and people, must involve in it no inconsiderable amount of experience, though we may not be able to get at special facts. "There is no dust without a wind." What has confirmed me the more in a belief in the justice of this prejudice is, that it is not confined to the laity—the Jesuit has not the sympathy or the friendship of the regular or the secular clergy. I have taken some trouble to ascertain the feeling towards them, and have spoken on the subject with many of the clergy, and have received one invariable answer expressive of suspicion or dislike. They are isolated beings, as much perhaps from an internal principle of repulsion within them, as from some peculiarity in their own rules. In couples one sees them always, brothers in Christ and spies upon one another; but you never see them associated with any of their fellow-labourers in the vineyard of their Master: indeed, during the whole time that I have been in Italy, I do not remember to have seen a Jesuit with one of another order or with a priest. Avoiding and avoided, they are a marked and solitary race, against whom, if not every man's hand, at least every man's feeling and judgment are raised. Whilst such is the feeling which is entertained towards them by the Italians, priests and laity, it is remarkable that by my own countrymen who are within the pale of the Catholic faith, they are regarded with special favour. Men of talent, learning and general information, they can accommodate themselves to all circumstances; bland and insinuating in their address, they are eminently calculated to win upon those whose education and political freedom suggest no fear. When the Italian would say, "Timeo Danaos etiam dona ferentes," the Englishman, strong and fearless in his freedom, perceives nothing in the courteous empressement of the Jesuit but the outward and visible sign of a kind heart. Yet, if a man is always best known by his neighbours, I would rather

trust in the apprehension of the Italian, than I would in the confidence of the Englishman; and, indeed, in the very different feeling with which the order is regarded by the Catholics of the two countries, I should be disposed to see another proof of the versatility, the cunning, the adaptability, so to speak, of the Fathers of Jesus.

Thirdly, wherever they exist it is impossible not to perceive the simultaneous springing up of certain moral and social phenomena. I have already alluded to one event in the Neapolitan Revolution; let me now speak of it generally. I watched its rise and progress, and witnessed all its phases; and one important feature of it was, that the first impulse of awakening thought was to throw off the Jesuits. Universal opinion seemed to point to them as the incubus which pressed with its leaden weight on mental and social freedom and on national prosperity. Well, the Jesuits were expelled, as I have already described, and in a manner to be regretted by a wise statesman or a good Christian. And what followed, or what happened simultaneously with their expulsion? Constitutional freedom, though a most unmanageable portion of it, was wrung from the powers that were; and the liberty of the press was won, though it rioted in the most outrageous excesses. Put together the first and later mentioned facts, and does not their *simultaneity* shew connection? The licentiousness which characterized these newly-acquired privileges was very sad, but it was as reasonably to be expected as the sweeping destruction of pent-up floods when the barriers are removed. Water in itself is a salubrious and fertilizing element, and, distributed wisely and moderately, changes the arid aspect of Nature into one of beauty; whereas, attempt to control that element, Nature suffers, and the floods will assert their power even to destructive violence. The parallel is obvious. These observations I make, en passant, to defend liberty against the argument of its licentiousness; but the main point of consideration is the simultaneous existence of those facts to which I have alluded above.

Let us change the scene. It is reported that the Jesuits were not all shipped off; some were landed on the coast; individuals of the order, after some lapse of time, are seen creeping about in plain clothes; it is whispered that many were domiciled in some families of high respectability. These "on dits" are a nine-days' wonder; the public ear becomes accustomed to them, and the eye may now be addressed without fear. Some assume the dress; and there is a shrewd suspicion that in several of the colleges in the country many of the older members are lurking. And so they proceed, step by step,—the cunning fellows, wise in their day and generation,—until their desolate buildings are tenanted again, and all power is in their hands.

Side by side of these facts, as on the graduated scale of a barometer, let me record the following simultaneous facts. There are isolated attacks on newspapers. At length, new decrees of a moderate character are issued against the liberty of the press; by degrees, others of a more stringent character are published; until thought is a crime, and speech is in chains, and newspapers are a record of fairs and feasts, and the doings of our Lord the King, D.G., and of his Holiness the Pope. As to the free action of the chambers, all kinds of impedi-

ments are thrown in their way; plots are got up to bring them into disrepute; there is a bloody reaction in the city, and fire and sword consume some thousands of lives, and the prisons open wide their iron doors to receive thousands and tens of thousands of others; the chambers are shut and re-opened and shut again like the premises of a ruined bankrupt. A general proscription follows; deputies and thousands of others are flying from arrest, and thousands are laid hold of by the strong hand of the law, or rather of power. Daily have I watched them—priests and civilians, men, women and mere boys—as they were brought up to the police-office for examination and committal to those charnel-houses called prisons, where they have pined for months, until they were disinterred to be made the subjects of those trials with the infamy of which all Europe has rung, and again returned to rot in those cemeteries, or to drag about their chains in misery and sickness. I must pause; for my very breath will stop if I attempt to enumerate one-tenth part of those crimes which have been perpetrated side by side with the growing influence of the Jesuits. Do I say that they were the cause of them? Not at all. I only put two catalogues of contemporary facts in juxtaposition with one another, and ask any man to explain their simultaneity. Singular is it that during the performance of this long and terrible tragedy, the Jesuits have emerged from obscurity, and have acquired a social and religious power greater than ever. More than suspected to be a political order, and beyond all dispute possessing influence sufficient, why was it not exerted to moderate the cruel excesses which have been committed? This is a question I leave others to answer. And now, what is the end of the whole matter? "We have order restored throughout the whole kingdom," says the absolutist. True; but in the words of the Scythian ambassador to Alexander, it may be replied, "When you make a desert, then you call it peace." Scarcely a family in the kingdom which does not mourn the exile or the imprisonment of relatives or friends. The very aspect of the capital is changed: no longer is it distinguished by that light-hearted merriment which was so peculiarly Neapolitan; care has sunk deep into the public mind, and, contrary to their very natures, men have become thoughtful. But the Jesuits flourish—"ruat cœlum"—the conscience and the intellect of the nation are under their control. How well and wisely they go to work to secure their ends! Look at the thin and hungry spider in his dusty corner; he weaves his web, and waits and waits with immoveable patience the inevitable results of his foresight. What can escape the entanglement of his meshes? Some great blue-bottle may now and then, it is true, get in and break up the existing order, but then it is one of those exceptions which enters not into a general calculation. So with the Jesuits; one sees, literally knows, less of them than of any other order of religion. Wrapped in mystery, they work yet night and day; they throw their meshes round the mind of a nation, and at this present moment are the supreme directors of the public education in Naples. Private schools, the provincial lyceums, the universities, are in their hands. What can escape *their* meshes? One of the fruits of their system which more nearly concerns us is, that an English schoolmaster, Mr. Hamilton, contrary to the treaty existing between the two countries, has this

summer had his house invaded by the police, and the children committed to his care turned adrift on the streets. Why? Because he, being a Protestant, received Catholic children. This, in fact, is the first instance of a breach of the international treaty, and it is on a religious question, shewing clearly the spirit which rules in Neapolitan councils, and the degree of power the party must have acquired who in such a mode can dare to give effect to this spirit. Be it remembered that whilst such deeds are being done, the Jesuits are all in all. If acts of intolerance are committed in England, Catholic and Jesuit turn the outside of their eyes to white with well-feigned surprise. If it is attempted to impose restraints on an impertinent offence to religious feeling, opinion, or prejudice if you like, in England, the Apostolic Church in a moment overflows with liberality; but

> What (makes) laws and freedom persecution?
> Being out of pow'r and contribution.

Give them that power and contribution, and we see, as on the south of the Alps, the true workings of their spirit and principles. Wherever Jesuitism is in power, though you will never see the holy Fathers throwing their shuttle backwards and forwards, there you will meet with such facts as those I have stated in this letter. Unhesitating obedience to superior authority in spiritualities, in civil government, in social life, is inculcated as one of the first of duties. What necessarily follows? Absolutism, as the case may be, in the monarch; unbounded control over conscience on the part of the priest. The subject and the worshiper, as here, are bound hand and foot. Men may not think, or speak, or read, or publish, except by superior authority. Carry out fairly this one principle, and let no one wonder that Spain was what it was, or that Naples is what it is.

The opinions which I have here expressed will perhaps, by those to whom they are more particularly addressed, be deemed illiberal. Twelve years ago, I should myself have condemned them as such. Then I had always such phrases in my mouth as the "altered spirit of the times," the "progress of civilization." Such phrases were all well and good in a country where the glorious freedom of our whole being is as unfriendly to the development of certain principles, as our climate is to that of the exotics of the South. But since then I have lived in other climes and countries; I have inquired into and ascertained the opinions, the accumulated experience, of millions of people; I have listened to those opinions uttered in calmer moments and in times of political frenzy; and, what is more, I have seen those opinions confirmed by facts of daily occurrence,—facts, too, which I verily believe would be sneered at in England, as entitled to the same degree of credibility as the Life of Baron Munchausen, or the Tales of the Arabian Nights. How can I speak otherwise than I have spoken? "The altered spirit of the times" and the "progress of civilization" may modify or control the action of principles, but will never change them; and, indeed, it is the boast of Catholics that their Church, and great defenders of that Church, the Jesuits, are unchangeable. What, then, are those principles, and what influence do they exert? As regards the past, any one who reads can obtain an answer; as regards the present, I can only say, "Come and see."

Naples. HENRY W——.

OUR DENOMINATION.

What's in a name! exclaims Juliet, with that exquisite propriety which is at once the highest beauty,—*a rose by any name will smell as sweet!* Aye! so feels the love-sick damsel, the hated name of her Romeo being the obstacle to her felicity. But such a question seriously put would but prove the inquirer's want of reflection. Mighty is the influence of names on the imaginations of men for good and for evil; and applied to religious bodies, no less important than elsewhere. We may parody a well-known line,

"Denomination is but name writ large;"

and we are desirous of submitting a few reflections on this fruitful topic, but solely with a practical object, and therefore we may without impropriety be desultory. When a discussion originates in the question, How shall we think? we ought to be systematic if we can, for thought derives its value mainly in corresponding with other thought. Not so when we inquire, How are we to act? Life is essentially desultory, and questions which concern our voluntary actions may be treated unmethodically. Among those which daily arise, are those which respect the denomination by which we wish or submit to be known; or the name of those doctrines by which we are supposed truly or falsely to be characterized. One remark on this subject claims precedence of all others, because it applies indifferently to all denominations. They all alike, if they answer their purpose, serve to *individualize* and prevent all mistake. If to "know what's what" is the highest flight of metaphysic wit, to know who's who is the first requisite in social intercourse. Applying this to religious bodies, it disposes at once of an attempt by some worthy people to do away with all names of distinction whatever. We have heard them say, "I call myself a *Christian*, and nothing else; I acknowledge no other name." That's well enough as far as yourself are concerned, we have answered; but you cannot prevent your neighbours from talking about you; and if you don't take a name, they will be sure to find one for you, and that without a sponsor. There are now in America a body who, in their anxiety to have no distinguishing name, retain the long *i* which the personal name *Chrīst* has alway kept, calling themselves *Chrīstians*, not, as all others do, *Chrĭstians*. And if the name takes, there is no objection to it whatever, beyond this,—it does not answer the purpose. It is as really distinguishing as if not a letter of another name remained.

And indeed so exposed to objections are all names, given by friends or enemies, that when once a name is fixed, it is not often worth while attempting to change it; and very difficult to effect a change, when attempted. Applying our remarks indifferently to a noun or an adjective which characterizes, we would observe, that however offensive a name which has been assumed may be etymologically, by claiming to possess exclusively or pre-eminently what others think they are equally entitled to, yet the offence is soon forgotten, because the word takes its meaning from the known doctrines of those who are in possession of the name. Thus, in the Establishment, the *High*

and *Low* Church clergy are called the *Orthodox* and the *Evangelicals*, when the Arminian and the Calvinistic branches are meant,—the one party not allowing their adversary's doctrine to be *more right* or *true* than their own; nor the other that they themselves depreciate the gospel, though they willingly admit and make it their boast that they have not overlooked the claims of the early Church to authority in an exclusive reverence for the gospel. The term *Catholic* is another word of usurpation in its etymological sense of *universal.* This word has been exposed to a different fate in different countries. We speak on personal observation, and that of some forty years' standing. Then, in Germany, the priest pointedly insisted on the title, *Römisch-Catholisch*, the main emphasis being on the *Römisch.* An equivocation was feared if any one declared himself simply a Catholic, for the Greek Church had also asserted that character. It was the supreme authority of the Bishop of *Rome* that was to be acknowledged. But in England, where the Greek Church is all but unknown, and men boasted of their Protestantism; though never left out of the ritual, the claim of being a Catholic Church was overlooked in social life. Archbishop Whately was one of the first who drew attention judiciously to this impropriety. *Papist* had, ever since the Revolution, been more and more considered as an insult; and that term, being unmannerly (it would not be safe in the presence of an Irish layman),—as according to the logical rule, *additio facit minorem*,—*Roman* Catholic may be fairly employed, provided *Anglo* Catholic be reciprocated by the Romanist. Those who deny equally the catholicity of both, may leave out the common term, and speak at his ease of the Romish priest and the Anglican bishop. As to the modern Dissenters from the Church of Rome, it is not so generally known as it ought to be, that on the Continent, Protestant and Reformer are by no means words of like import, but legally distinguished. The name of *Protestant* was given to the followers of Luther in Germany, in consequence of a solemn *protest* against Popery, which had the sanction of sovereign princes. That of *Reformer* was confined to the Calvinists of France and Switzerland,—never so named by priests, however, without the parenthetic accompaniment of *soi-disant* or *pretendu.* So important was this distinction, that while the Reformers were hunted to death like wild beasts in France, the French ministry were secretly supporting the Protestant princes of the Emperor of Austria. And, till within a few years, in Frankfort-on-the-Maine and other free towns under the Protestant government or Lutheran, the Reformers or Calvinists were denied the rights of citizens. This has been put an end to by a compulsory compromise; and now through the Prussian territory the only recognized Church is the Evangelical,—a wise measure, had it been otherwise carried into execution. But who can check his indignation when he hears (an undisputed fact) that on the German St. Bartholomew's day, all the clergy who refused to adopt the new formulary were denied the right of administrating the sacraments, and a father was sent to prison for baptizing his own child?

To speak of the Protestant Dissenters from our own Established Church now: When religious liberty was forced from the government, not so much from an enlarged sense of right, as because the safety of the State required that the loyalty of the subject should be purchased,

there were three classes of Dissenters recognized, and three only. And so important was the retention of these recognized names found, that the term Presbyterian was continued, though presbyteries (a sort of humble synods) were disused. *Independents* assumed their name from the isolated condition of their congregations, having only an amicable connection; Baptists alone adopting a doctrinal denomination. But these three denominations respected merely legal relations, and the same individuals could for social purposes adopt concurrent names; and all the remarks we before named have their application to these names.

During the civil wars, religious enthusiasts sprang up who took no permanent station, and may be left unnoticed here. One earnest body alone of this class remains, who, in their excessive scrupulosity, deviating from the ordinary language and customs of life, had to encounter at the same time cruel persecution and popular ridicule. That ridicule fixed on them a *name* which, though not their appellation among themselves, they now accept without complaint; and the *Quaker* is not ashamed of an appellation which has ceased to be ridiculous. *Ranters* are the Quakers of the present century.

The generation still survives which witnessed the rise of a great body on whom the aristocratic residents of our first University (Oxford) fixed the satirical term *Methodist.* What was at first satire, is now become historical. And among all the Protestant Dissenters, the Methodist body are the most powerful by far, because, if their name assumes the harmlessness of doves, their social constitution exhibits the wisdom of serpents. As it is through organization that the animal lives, so when the Presbyterians, being no longer organized, also declined formally to proclaim their creed, which might thereby be incontrovertibly fixed, they renounced all claim to that vitality which lives in the minds of other men, not their own consciences.

But between *Methodists* and the recognized *Dissenters*, there is this notable difference. Methodists are Dissenters against their will, and complain of exclusion from the Establishment as a wrong inflicted. Dissenters make it, more or less, in general their boast. In like manner, the Jansenists are the unwilling Protestants of Romanism. When their bishop dies, they nominate a successor, and humbly implore the Pope to sanction his appointment. On this, his Holiness excommunicates them all, and they acknowledge their bishop notwithstanding.

It is known to all, and need not be dwelt on here, that governments being tolerant against their will, have been anxious to limit their toleration as precisely as possible. And for a time it was held that, in Germany, only Lutherans and Calvinists were allowed to dissent; and in England, only the Three Denominations. How by piecemeal this liberty was enlarged, is not our concern now; we have to deal with names only. It was soon found that the legal denominations were insufficient for the purposes of social life, and frank minds were not willing to be known only by a classification which, resembling the artificial arrangement of the scientific naturalists, leaves the natural classes undetermined. And when, in the last quarter of the eighteenth century, Unitarians were willing to bid defiance to obsolete penal statutes and claim a tolerance against the letter of the law, their

name was publicly adopted, which was unquestionably either illegal or without any meaning whatever. In the sense of Antitrinitarian, it was a violation of the law. In any other sense, it was protested against by the orthodox, who said, We, too, believe in One God; and it was only acquiesced in by that indulgent rule which allows every community to name itself.

An attempt was made, without success, to force on the modern Unitarian the name of Socinian, which Priestley and his followers resisted with about as much right as the Lutherans and the Calvinists of the present day would have to deny the names of their founders, which in Germany have been publicly laid aside. If the acceptance of the name were deemed an acknowledgment of complete conformity, the refusal would be just on that ground, but it may safely rest on the right to refuse any name offered with ill-will. It is a mistake to suppose that Socinus goes further in his denials than the followers of Priestley. Socinus affirms that he would rather be a Trinitarian than maintain that Christ is not to be worshiped. And yet, after all, how harmless an act is worship! According to the Anglican matrimonial service, the husband promises to *worship* his wife. Nevertheless, Socinian was rejected; and Priestley and his followers indignantly refusing to comprehend in the name the *Arian*, though equally Antitrinitarian, and now included within the denomination by the Anglo-Americans, the term Unitarian was adopted generally in society, and sometimes openly applied to chapels, to the great peril of those which were in existence before Mr. W. Smith's Statute authorizing the open denial of the Trinity. That Statute had no effect on public opinion, and the Christian character was refused to Unitarians by a very large proportion of the orthodox. This unpopularity has been followed by an endeavour, on the part of a few of us, to cast off the name; and it is the utter inadequacy of the reasons alleged for such a measure that we wish to point out.

It might be conceded that the name was not wisely chosen; but, being adopted, it cannot be withdrawn without incurring the imputation of fear or shame of openly declaring what we are. It excludes no man; it cannot be said to impose a doubtful article of faith; it misleads no one: and besides, the attempt to throw it off would be the reason why it would be pertinaciously fixed upon us. A man's name, says Göthe,—displeased with Herder for punning upon his,—sticks closer to him than his shirt. Very few and anomalous are the cases in which an individual can interfere with his own.

If, then, our friends are satisfied on inquiry that the word, however inadequate in meaning, nevertheless in fact designates a well-knit body of opinions, in harmony with each other, concerning which the professors entertain as little doubt, with as few shades of diversity, as can be found among any body of men who subscribe to a creed or concur in an ordinance,—that it offends no man, excludes no man, is neither laudatory to ourselves nor contemptuous to others,—we trust they will not yield to a scrupulosity which seems to be symptomatic of a morbid state of mind, indicating an alienation of sentiment, and a loss of that social sympathy of which a common denomination is a symbol, though but uncertain and imperfect.

At the time that questions have been raised which have tempted

the timid or the lukewarm to deny, if not their faith, yet their fellowship with an unpopular community, and for that purpose allege scruples affecting the *name*, which might have been valid against the adoption of it, but are worse than inadequate to justify the casting it aside,—another class of questions has arisen, bearing a like relation to the name, not of ourselves as a body, but of the popular errors we have rejected. Generalized, the question may be thus put. Where the error has lain in a misinterpretation of the scripture term by which the doctrine is known, shall the doctrine be denied, calling it by the name so abused and perverted? Or shall the name be retained as expressive of a gospel truth, care being taken to shew how the scripture language came to be so misunderstood and misrepresented? We recollect in the last century with what indignation Dr. Priestley and his associates were reproached with denying the whole scheme of Christian redemption, even the *Atonement*, with the *Original Sin* from which it redeemed man. We might name several other doctrines, but one example suffices. And we also recollect that this denial was confessed and even asserted with pride. And the declining to do this would have been construed an act either of cowardice or insincerity.

A great change has taken place in this respect. To confine our observations to this same doctrine of the Atonement. Some nine years ago, a beneficed clergyman, the Rev. John Penrose, published a full-sized octavo volume on the Atonement, professing to hold a middle course between the too-much of the Calvinists and the too-little of the Unitarians, and in express terms declaring that the efficacy of the Atonement lies in turning not God to man, but man to God; denying the Calvinistic notion of Satisfaction, and, though he declared Christ's death to be a sacrifice, yet using that word solely in its figurative sense, and repudiating the idea of expiation; in a word, maintaining a doctrine not essentially differing from that of all Unitarians. We never heard that he was called to account by his diocesan. It is true, his benefice lies in Lincoln, not Exeter. But it is worthy of incidental remark, that there is a practical forbearance in nearly all the English sees, which is not found in the orthodox Presbyterian Church recently constituted in England, as appears from the forced resignation of Mr. Ross, of Brighton, for pursuing a like course with respect to the same doctrine. (See C. R. *ante*, 545.) We have a strong impression that had the Unitarians of the last generation acted in the same manner, the truth would now have been far more widely spread; and that the fear of their motives being misinterpreted has weighed more than it ought on delicately constituted minds, in leading them to deny what they should have rather explained.

There is no strength of language, no boldness of illustration, which might not have been used by any one of these writers. No one of them would have shrunk from the declaration that the ordinary orthodox notion of satisfaction represents the Deity as more hateful than even Shylock, who would indeed have his pound of flesh, but who would have it cut from him who insulted him on the *Rialto*, and who would not have accepted it from an unoffending voluntary substitute. Coleridge, who is most undeservedly pressed into the service of the orthodox, has in the strongest terms expressed his abhorrence of the common notion; as he in a single word exposed the doctrine of Ori-

ginal Sin by saying, with a humour no one could mistake, "As I once heard a sad Socinian call it, *the sin of being born.*" Of Coleridge, as he represents a class, we will say a word, speaking from a personal observation, which renders our plural pronoun inappropriate. He had the habit in conversation of giving a general assent to what had previously been said, and yet he would soon expose either its unmeaningness or absurdity. Now, it would be doing him great injustice to impute this to insincerity or design. He languished for sympathy; and so much did he want it, that he imagined a coincidence of sentiment where no one else could find it. It has often raised a smile in us—never a suspicion of artifice. And though such a habit is not to be praised, at all events it is rather to be tolerated than the contrary and more frequent social nuisance, that of everlasting contradiction for contradiction's sake, ending in a reluctant concurrence,—that quality which Göthe has given to his Mephistophiles, who styles himself, *Der geist der stets verneint*, "The spirit that always denies." Nonconformity, however, may be a great merit where it is not amiable; and we are not insensible to the obvious peril of a conformity that may easily be abused and afford a shelter for hypocrisy. But such a perversion is the accompaniment alike of all genuine and upright exertions. We would merely suggest a reciprocal tolerance of each course, in the adoption of either of which every one will be finally led by his own personal disposition, rendering an unconscious sacrifice to that "idol of the den," according to Bacon's quaint classification of the sources of error as they lie in the individual. Since there must be in every mind a tendency to swerve on one side or the other, ample allowance should be made for the involuntary deviation from the straight line; and where we perceive that the direction is towards the one end, Truth, we should be less solicitous about the path taken. If others can get over stumbling-blocks which impede our own progress, so much the better. And we will not quarrel with any man for the use of language which others employ for the spread of a doctrine impure and derogatory to the Supreme Being, when we perceive that on his lip it is defecated and harmless. This is of all points the most important—that a doctrine be preached that affords neither a pretext for persecution by the intolerant, nor a justification of the scorn of the unbeliever. If these opposite perils are avoided, it is of comparatively little importance whether the so purified doctrine be or not consistent with other unpurified doctrine or with accepted formularies of faith (always a difficult and delicate question). We will take care not to frighten the learner from the truth that is opening itself to him, by shewing him the ultimate consequences for which he may not be prepared.

We would exercise a like forbearance in another form,—in avoiding the use of terms which we might employ without offence, when we perceive that, do what we will, others will understand the words in a sense we disclaim. For example: we would forego the boast of preaching a *rational religion*, because, though conscious that we mean merely that we are ready to renounce all doctrine which can be proved to be against reason (a safe position), yet the expression, we are aware, will be understood to imply that we will advocate no doctrine which may not originate in our reason. Altogether diffe-

rent. Reason we are content to use as the navigator uses the helm.* The gale is a motive-power of an altogether opposite, not contrary, character. Piety is neither irrational nor the offspring of reason.

Closely connected with the offensive claim of rationality was the assertion, seldom heard now, but frequent in the last age, that we cannot believe what we do not understand. This is objectionable, not because it affirms what, properly understood, is in the least untrue, but what is especially exposed to misapprehension. No man who thinks will ever speak of believing the demonstrations of science. The facts of history belong neither to knowledge nor belief, but are matters of *opinion*, which the orthodox in their creeds and articles lamentably confound with faith, regardless of that wise saying of Bacon, in his marvellous Essay on Truth, that the presence of truth is knowledge, the enjoyment of it is faith,—therein profoundly intimating that faith appertains rather to the affections than the intellect. It is much to be lamented that the same word, belief, is used to express the profoundest convictions and the most insignificant guess or opinion.

It is but a variety in the application of the sentiment, but it is significant, and therefore we care not for the seeming repetition, when (therein differing from many of our friends) we express our pleasure at the improved doctrine maintained by many of the liberal ministers of the Established Church. And though we may be conscious that we could not, thinking as they do, remain in a Church requiring the well-known conformity, we are by no means sorry that they can. We will not try other men's conduct by our rules, especially when the difficulty lies in the reconciling of doctrines seemingly incompatible. And we will above all things abstain from the imputation of unworthy motives to them, and consider it as among the first tests of the faithful reception of the Christian spirit, that it will not permit us to *think* (that is imagine) *evil*.

PORTRAIT OF A SCEPTIC.

A MAN guiltier of credulity than he is taken to be; for it is out of his belief of everything, that he fully believes nothing. Each religion scares him from its contrary; none persuades him to itself. He would be wholly a Christian, but that he is something of an Atheist; and wholly an Atheist, but that he is partly a Christian; and a perfect Heretic, but that there are so many to distract him. He finds reason in all opinions, truth in none; indeed, the least reason perplexes him, and the best will not satisfy him. * * * He finds doubts and scruples better than resolves them, and is always too hard for himself. His learning is too much for his brain, and his judgment too little for his learning, and his own opinion of both spoils all.—*Bishop Earle's Microcosmography.*

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* "Reason the helm, and passion is the gale."—POPE.

ORDINATION SERVICES AT STOURBRIDGE.*

In nothing do our religious societies evince greater difference of opinion, or exercise greater freedom of action, than in respect to the manner in which a young and newly-elected minister shall enter on his public duties. By many, perhaps the majority, of our congregations, such an event is unmarked by any special ceremony, and receives no further notice than each individual minister, placed in such circumstances, chooses of his own accord to give it in the prayers and sermon on his first appearance as a pastor. This is a wide departure from the practice of our Presbyterian forefathers. The somewhat general abandonment of the service at the settlement of a young minister, is perhaps a reaction against the exaggerated, not to say superstitious, views once entertained respecting the service. It was formerly thought wrong for an unordained preacher to administer the Lord's Supper and to baptize a child. In this prejudice there was an unjustifiable approach to that superstitious view of ordination which regards it as conferring a title to the office and dignity of a priest. By some modern Dissenters the service has been discountenanced from the idea that it gave into the hands of neighbouring ministers, or at least those that were looked to to take part in it, an undesirable amount of power over the affairs of an independent congregation. They have alleged, properly enough, that the choice of a minister rests entirely in the hands of those to whom the ministrations are to be given; and that they ought not to be hindered from choosing the man whom they think best fitted for the office, by the fear that neighbouring or other ministers will decline to sanction the choice by attending at the ordination service. If it could be really proved that such a service countenanced the superstition of holy orders, or practically revived from the slumber of more than two centuries the preposterous claims of a presbytery to interfere with the free action of our congregations, no one would surpass us in zealous opposition to it. But, looking at the question in relation to the principles and habits of our body, we are satisfied that the objections and fears of those who resist the service are unfounded and purely ideal. Nor can we imagine any religious service presenting a better occasion for dissipating any lingering remains of superstition in respect to the ministerial office and character, for asserting the broad principle of religious liberty, and vindicating the right of each religious society to choose its own pastor. We remember hearing it stated that after attending, in 1790, the ordination at Warwick of the late Rev. William Field, Dr. Parr, who had never previously attended such a service, expressed to Mr. Belsham his cordial approbation of it, as a deeply impressive and useful service, and his surprise that Dissenters would ever allow such a service to be abandoned. In an admirable Preface to the services of that particular occasion, Dr. Priestley defended opinions resembling those we have now expressed, and said in conclusion,—"And since the connection between a minister and his congregation, and especially the first that he forms, is a very serious concern, there cannot, surely, be any impropriety, but

* Services at the Presbyterian Chapel, High Street, Stourbridge, August 10, 1852, on occasion of the Settlement of the Rev. Alfred W. Worthington, B. A., as Minister of the Congregation. 8vo. Pp. 32. London—Whitfield.

on the contrary the greatest propriety, in making it an occasion of solemn prayer; and then exhortation or admonition, from a minister of greater age and experience, to one who has but lately entered upon the office, is particularly seasonable. I cannot help, therefore, expressing my wish that some service, to which the name of *ordination* may well enough be given, may be kept up among us, at the same time that every precaution is taken to prevent superstition with respect to it." Better vindications of the practice could not be desired than the ordination or settlement services which have been published during the last thirty years, including those of Rev. J. J. Tayler, at Manchester, in 1821; of Rev. Franklin Baker, at Bolton, in 1824; of Rev. Edward Tagart, at Norwich, in 1825; of Rev. R. Brook Aspland, at Chester, in 1826; of Rev. James Martineau, at Dublin, in 1829; and of Rev. G. V. Smith, at Bradford, in 1841. To this list we now have the satisfaction of adding the Services recently celebrated at Stourbridge, on the occasion of Mr. Worthington's settlement. The ministers who took part in this interesting Service were Rev. J. J. Tayler and Rev. J. G. Robberds, of Manchester, and Rev. Samuel Bache, of Birmingham. The sermon was allotted to Mr. Tayler. Taking for his text Colossians ii. 6, 7, he commences by some judicious remarks on the complaints so often heard of the extinction of our zeal and the decline of our churches. He maintains that the condition of success is earnestness and sincerity. The mere clinging to conventional forms and received opinions, without examination and personal conviction,—if you merely cling to the external apparatus of religious instruction,—the result will be superficial and worthless. On the other hand, mankind cannot hear with indifference great truths uttered with profound conviction and attested by a holy life. What immediately follows is equally beautiful and true:

"Were our Saviour now on earth, delivering his message of peace and love to its woe-worn and sinful inhabitants in accordance with their present needs, he would doubtless gather many followers among the multitudes that are now in communion with no existing Church.

"This last reference to Christ leads me, however, to the qualifying remark, that there are certain obvious limitations to the latitude of our opinions and to the indulgence of our spiritual sympathies, which reason and consistency in our actual position require us to observe. Churches calling themselves Christian, should clearly rest on a Christian basis—should be Christian in their belief, their spirit, and their practice. To take a name which does not represent our convictions, to profess Christianity and yet hold opinions which deny its claim to any peculiar authority over our hearts and lives—is a course so disingenuous and hypocritical, that, if we can suppose any societies weak and wicked enough to adopt it, we may confidently predict their speedy dissolution, whatever ability they have engaged in their service, from the want of moral principle which makes them rotten at the core. Honesty, however mistaken, will, to a certain extent, always thrive. It will at least accomplish the work committed to it by Providence, and give way without dishonour, when it owns at length the power of a higher truth. But on dishonesty of all kinds, especially on dishonesty in the solemn concerns of the responsible and immortal soul, there lies a blight and a curse, which kills the inward germ of all spiritual life. Let those who cannot see and do not feel the great truth there is in Christianity, or who believe that other modes of culture are better adapted to the present condition of the human mind, have full and free allowance for the expression of their own views, and organise, if they chuse,

their own associations for the promotion of them, within the needful limits of respect for the laws of society and the requirements of immutable morality. Deeply as we think them in error, we wish them well. They are our brethren by the indestructible affinities of God's spiritual Universe; and we desire they should enjoy undisturbed the mental liberty which we claim for ourselves. If they will only be consistently honest, and work out their principles on every side to their legitimate results, we have no doubt that they, like all true and genuine natures, will ultimately serve the cause of truth. We have faith in truth; and to the God of truth we leave, without fear, the great issue. We who are assembled here, take a different ground. We profess ourselves Christians, because we feel that in the life and doctrine of Christ there is a truth which our souls need, and which we believe he has brought to us from God himself. Having once taken that ground from deep and firm conviction, we should keep to it. It gives us our place and function in this wide and shifting scene of things. It is a fixed point from which we can measure the height and depth of this vast universe, and interpret its mysterious significance. It should become the basis of our duties, and a fulcrum for our usefulness. Prosperity to a Christian institution can only be gained, as alone it ought to be gained, by cultivating Christian principles and aiming at Christian objects. The work of Christ implies the spirit of Christ."—Pp. 8, 9.

We are glad that we possess in such distinct and eloquent language a confirmation of the opinion which we have again and again urged in these pages, that *to profess Christianity and yet hold opinions which deny its claim to any peculiar authority over our hearts and lives, is disingenuous and hypocritical.*

In the latter portions of the sermon, Mr. Tayler more than once expresses, and with great unction, his reverence for the exalted character and heavenly mission of the Saviour. We are anxious to adorn our pages with one or two of his beautiful and eloquent utterances on this subject.

"In all men, whatever the form of their intellectual belief, and whatever the moral decency of their outward conversation, to produce a true Christianity, there must be that spiritual interpretation of life and all its objects—that reading of earth, if I may so express myself, in the light of heaven—which results from earnest sympathy with the person and work of Christ. To behold in that person and work, an exemplification of the duty and destiny of all men—the fullest development of the moral wealth and resources of our being—the true and perfect man that furnishes the ideal to all inferior natures—that highest form of the human, where it melts into the glory of the divine; to see our very trials and temptations, yea sorrow, and pain, and death, ennobled and beautified by Christ's patient, trustful, loving spirit, and *linked on by his resurrection to the imperishable inheritance of an eternal scene*, so that through him we become ourselves partakers of the divine nature, and are embraced in the grand spiritual harmony of the universe; this it is, to sympathise with Christ, to be one with him, as he is one with God: and when the soul feels and acknowledges, through the awakened instinct of its own religious nature, the transcendent excellence of his divine character, and the surpassing glory and loveliness of his divine life and mission among men, and bows itself reverently before their commanding authority over the conscience; then does it truly accept him as its Spiritual Lord; then does it 'put him on,' and 'walk in him,' and become a new creature in Jesus Christ."—Pp. 11, 12.

Here we have (the italics are ours) a distinct recognition of the miraculous in Christianity, and to the crowning miracle and doctrine of the gospel, the resurrection of its author—the type and proof of the resurrection of all men. The absence of reference to this is the only

deficiency of the beautiful passage in which the superiority of Christ to other prophets is enforced:

"Christ stands pre-eminent over all other prophets, for the merciful purity of his doctrine, for the sublime perfection of his life, and for the completeness of the filial harmony in which he lived with the great Father Spirit of the Universe. Yet he resembles all other prophets in this—that the religion which he has bequeathed to us, and the beneficent mission which he came to fulfil, are less clearly and surely revealed in what he taught, than in what he did and what he was. Beautiful indeed beyond all human utterances, was the doctrine that flowed from those wise and benignant lips. Where on earth shall we find such lessons of consolation and instruction as are recorded for us in the pages of the New Testament—at once so simple and so sublime, adapted alike to the opening capacity and unfolding sensibilities of the child, and to the expanded intellect and affection of the greatest philosopher. Yet sophistry or scrupulousness may, we know, raise difficulties about the meaning of a word or the application of a phrase, which it will be easier perhaps to despise than to remove. But of the grand significance of his life, and of the beauty of the spirit which pervades it, there cannot rest a doubt on any pure and ingenuous mind."—P. 13.

Incidentally, Mr. Tayler discusses the question, "How is Christian to be distinguished from not Christian?" He laments "the existence of a narrow and arbitrary construction of this vital term," and thinks that a more generous definition might embrace some who have been unnecessarily ranked with infidels. As far as we can gather Mr. Tayler's meaning upon this important subject, he would extend the Christian name to every man who partakes of the spirit of Christ. He thinks implicit subjection of our reason to a doctrine or formulary would have cramped and damaged our nature. We do not and cannot suppose that Mr. Tayler meant to state that a man could be a Christian without receiving the *doctrine of the resurrection.* In the passage which follows, we think he has failed to express the characteristic difference between the Christian and the Heathen:

"He who looks on Christ's life as the true expression of our human destiny, and in sympathy with its spirit, weans himself resolutely from all those pursuits and affections which are at variance with it, puts a check on his appetite, his pride and his ambition, cultivates the spirit of humility and forgiveness and peace and universal benevolence, and without talking much about religion, lives as though he really believed there was a God and a providence and a retribution after death—he is the true Christian, to whatever outward communion he may belong, and by whatever name he may be known to the world."—P. 14.

Now it is possible that a virtuous unbeliever in Revelation, who, in the exercise of that honesty and truthfulness which Mr. Tayler commends, declines to profess belief in the divine mission of Jesus Christ, may fulfil all the conditions prescribed by Mr. Tayler. Nay, more than this; a man denying the very existence of Jesus Christ, but admitting that the picture given us in the four Gospels represents the true expression of our human destiny, &c., might, from our author's statement of the case, claim acceptance as a disciple of Christ. We admire the evident charity of this attempt to include the greatest possible number of men in the Christian fold, but we fear inconvenience and abuse from its logical inaccuracy. Moreover, we see that nothing is gained by this straining of language. We already know and admit that an unbeliever in revealed truth may be honest, pure, charitable, and even pious. Of

his future condition we can entertain no doubts or fears. We cannot see how such a man is to be bettered in his state by the exercise on our part of an act of intellectual *legerdemain*, the object of which is to place him in the Christian fold.

But we must hasten to notice the other portions of this Service. Mr. Robberds's Charge is simple, earnest and eminently judicious. It was just such a Charge as an experienced pastor and Christian friend would wish to give to a young minister. We observe with satisfaction that he warns the preacher against the discussion in the pulpit of questions appealing solely to the understanding or the imagination, tending neither to devotional feelings nor practical religion. There are times and places when and where the Christian minister may profitably discuss intellectual, literary, social and political questions, which are quite out of place in the pulpit. We have known calamitous results from the neglect of this distinction. Grievously are the higher functions of the pulpit overlooked, when it is made to give utterance to the disquisitions suitable to a literary and philosophical society, or to the angry strifes of a political assembly.

"The preacher who wishes to carry on in the pulpit the proper work of a Christian minister will be disposed, I cannot but think, to reject at once any subject in which he can discover no capability of practical application; no hint available for rousing the indifferent, or for encouraging the seriously minded and holily inclined; no motive to urge in his pleadings with the sinner, or hope to set before the penitent, or comfort to speak in the ear of the care-worn and sorrowful. 'My business,' he will be likely to say within himself, and to say often, 'my business, as a minister and preacher of Christ, is with Christ's own word of truth, and with beings whom the truth is to sanctify and cheer and bless, to set free from the bondage of sin and the burthens of anxiety and sorrow. My office is rightly to distribute that word as the needful and refreshing and strength-giving food of human souls. My duty is to awaken in as many as I can a desire to partake of that heavenly food. My subjects of discourse, therefore, must be such as have in them some portion of the life and the power belonging to the word of truth.'"—P. 19.

Upon the same important subject, Mr. Bache's Address to the congregation contains some weighty and admirably worded counsels and cautions; and it was fitting that the people should be warned as well as the pastor. If modern pastors have been disposed to entrench on the sacred objects and plans of congregational union, the motive has generally been to win the attention and extort the sympathy of the people,—attention and sympathy refused or grudgingly given to higher and better subjects. All the topics of Mr. Bache's Address are weighty, and his sentiments are uttered with dignity and power. On one subject—a difficult and peculiarly delicate subject for a Christian minister to speak upon before any audience—he enters with a moral courage worthy of admiration. In beseeching the people of Stourbridge to enable, by an adequate provision, their young minister to give himself wholly to his work, he thus impressively enlarges on the subject:

"One who had himself large experience of its arduous and urgent nature, (the eminently learned and pious Doddridge,) has truly written:

'Tis not a cause of small import,
The pastor's care demands;
But what might fill an angel's heart,
And filled a Saviour's hands.'

"Let the hands of your minister, then, be *free* to engage in it, and his heart also. Suffer him not to be oppressed and harassed by difficulties and anxieties from which your justice and liberality should protect him; but remember, as those who are 'taught in the word to communicate unto him that teacheth you freely, in all good things,' (Gal. vi. 6,) that the word of God be not blasphemed. It is a miserable as well as culpable parsimony which stints the generous acknowledgement of this Christian obligation; and so often exhibits the spectacle, (never to be beheld without exciting the indignation of every just and generous soul,) of a people abounding in wealth and requiring their minister to be at all times ready to maintain intercourse with them on terms of an ostensible worldly equality, yet compelling him to have recourse to labours altogether distinct from his profession, in order to eke out what proves after all a scanty subsistence, affording no power or opportunity of making any provision for the future. There is surely a just medium discoverable between the wealth which pampers the pride and avarice of a parliamentary hierarchy, and the poverty which makes it difficult, if not impossible, for him who is subject to it, to 'provide things honest in the sight of all men:' and within the wide interval which separates these extremes, will every thoughtful and religious-minded people endeavour to secure for the minister of their choice, such means of outward comfort and independence as may liberate him from the necessity of 'leaving the word of God to serve tables;' from the necessity of involving himself in labours and anxieties which the duties of his office do not at all include, and by which the proper fulfilment of them must be more or less interrupted and impaired."—Pp. 30, 31.

We have made a very partial selection from the numerous interesting and valuable remarks contained in these Services. The occasional and free discussion of all these questions cannot but improve ministers and congregations, awakening them to their high duties, guarding them against besetting dangers of doctrine and practice, and binding them together in the bonds of a holy zeal and a true Christian friendship. The prejudice against the ordination of Dissenting ministers must be inveterate which these Services at Stourbridge will not remove.

LORD CHIEF JUSTICE HALE.

1694, August. My brother, W. Wooley, has often told me a story of a person that had been long out of England, was cast upon the shore of Cornwall, where, being hunger-bitten, he opened a window where he espied a loaf, took and ran away to eat it, but being apprehended, was sent to the gaol and tried for his life before Judge Hales. The jury was sharp upon him, and brought him in guilty of the burglary. The Judge argued with them that it was but to supply his hunger, &c., that if he was guilty he must die for it; however, they went out and brought him in guilty a second time. He again argues with them, and with much ado they acquit him. Some years after, the same Judge was riding the circuit in the North, and meeting with over great entertainment by the sheriff, chode him much, and told him what a bad example he had given. "Truly, my Lord," said the sheriff, "I should not have done so much for any other Judge, but for your Lordship I can never do too much. You saved my life." "How so?" said the Judge. "I was arraigned before you," said the sheriff; "you sent out the jury again and again, till they quitted me." "Are you the man," said the Judge, "that was arraigned for stealing the loaf?" "The very same man," replied the sheriff; "since then, such and such friends are dead, a great estate is fallen to me, and I am in the post you see."—*Dr. Henry Sampson's Day Book—Gent. Mag.*

CORRESPONDENCE.

HINDLEY UNITARIAN CONGREGATION.

Sir,

Early in the present year, notices of the necessary repairs and alterations of our old dilapidated chapel were laid before the Unitarian public in the *Inquirer* and *Christian Reformer*. Since that, personal application by the minister has been made for contributions in Manchester, Liverpool, Bolton, Stand, Wigan, Park Lane, Chowbent, and other places. With the proceeds the work was commenced in March, and on the 8th of September the chapel was re-opened by Dr. Beard, by two excellent discourses on the occasion. The work is much approved of by competent judges, but is yet, I am sorry to say, incomplete for want of the principal material to enable us to accomplish our original design. The first estimate of expenses was £200. This sum has been expended, and we find ourselves £40 short of the mark. We have expended no more than we have collected, but have paid off as the work advanced; we felt ourselves not warranted to do otherwise. We are poor as a congregation, but have done what we could. We have, by the munificence of one gentleman, in addition to the subscriptions of the congregation, raised within ourselves above £70; for the rest, we are indebted to the places mentioned above, or very nearly so. And if any who as yet have not given us anything should approve of our efforts, and feel inclined to assist us in the completion of our design, we shall feel unfeignedly thankful. Our chapel case was recommended by the Rev. F. Baker, of Bolton; Rev. Dr. Beard, Rev. J. G. Robberds, Rev. J. J. Tayler, and Rev. William Gaskell, of Manchester. Any of these gentlemen will, I am sure, be pleased to receive from the hand of any friend a contribution to our case. We have now a comfortable and commodious, and (could we but raise the money needed to finish it) we should have a somewhat elegant place of worship, creditable to the body and a blessing to the vicinity. We have two excellent school-rooms, and of both sexes about 70 scholars. This notice and acknowledgment would have been made earlier, had it not been for the serious indisposition of the minister. By the insertion of this notice in your November No. of the *Christian Reformer*, you will much oblige the Hindley Unitarian congregation.

John Searls Ragland.

Hindley, near Wigan, Lancashire, Oct. 6th, 1852.

SONNET,

WRITTEN AMONGST THE RUINS OF KENILWORTH CASTLE.

By the late Sir R. K. Porter.

Oh, Kenilworth! how indistinctly fade
Thy towers as twilight steals upon the sight!
Lost in the glooms of many a deep'ning shade,
No silver moonbeam marks thy lordly height.
Ah! how time banquets on thy mould'ring side!
Long will he glut him with thy vast remains,
Till no one relic of thine ancient pride
Shall tell where Leicester swayed thy fertile plains.
When fell that proud lord, faithful to his fate
Thy lofty turrets hasted to decay;
Ambition mock'd thee in thine alter'd state,
And ruin seiz'd thee as his future prey.
Then, mortals, learn 'tis transitory all;
Behold this wreck, and think on Leicester's fall!

CRITICAL NOTICES.

Thorpe, a Quiet English Town, and Human Life therein. By William Mountford. Crown 8vo. Pp. 390. Boston—Ticknor, Reid and Fields.

Mr. Mountford, now installed as pastor of the first church in Gloucester, Massachusetts, owes to England his birth, education, and mental tastes and habits. The first years of his ministry after he left the College at York, were passed with English Unitarian congregations. This book is a sweet and pleasant record of his English experiences; but the record is probably the more picturesque and agreeable in consequence of its being penned amidst scenery and institutions and manifestations of character widely different. Mr. Mountford evidently comes before us now much richer in knowledge of the world than in his former publications; his thoughts are more various than of old, and are expressed with a proportionate increase of vigour. There is the same meditative and sentimental temperament, the same love of old books and quaint characters, that appeared in his former works; but the thoughts are deeper, the poetry of his prose, if less in quantity, is of a higher quality, his characters are more original, and his reading is further off the beaten tracks of literature. Not that Mr. Mountford either is, or gives the promise of being, very philosophical in his views, or closely logical in their utterance. His principles and opinions constantly take the shape and colour of his sentiments and tastes. We do not mean that they are at all vacillating or fickle. They are in two important particulars always consistent, being both devotional in their tendency and catholic in spirit.

These village sketches are worked up into a little tale of a very quiet, unpretending plot. The monotony of village life is broken by the introduction of an American, whom Mr. Mountford has very properly, in return for Transatlantic hospitality, invested with a large amount of talent and goodness; also by several Manchester personages, to whom our author has attributed a much smaller proportion of the virtues. Then there are the pious, meditative and catholic-minded Presbyterian pastor of Thorpe and his housekeeper, full of homely wisdom, whose talk is a string of proverbs; and a youth of cultivated mind and aspiring genius, anxious to devote himself to authorship, at the sacrifice of bright prospects of mercantile gains. The plot is too simple and unartificial to call for any detail. But a few passages will shew of what materials this very agreeable volume is composed.

Here is a colloquy between the minister and Martin May, his American friend. The scene is the side of a beautiful trout stream. The place suggests the memory of Isaac Walton:

"'Yes, this is the book,—The Complete Angler, or the Contemplative Man's Recreation. Dear, dear old man! I could call him a saint. And if I do not, it is because I love him so much. A saint! No, he is not. He is not of the class of St. Benedict, who had the Devil come to him, in the shape of a little black-bird, and who then rolled himself in briers and nettles till he was covered with blood; nor of the class of St. Blaze, who scourged himself so thoroughly that seven holy women anointed themselves with his blood; nor of the class of St. Hilary, who obtained his wife's death by his prayers; nor of the class of St. Simeon, who eat only once a week, and even so was not wretched enough; nor of the class of St. Martin, who turned hermit, and lived on roots and wild herbs; nor of the class of St. David, who proved Pelagius to be an infernal monster by eloquence and miracles; nor of the class of St. William, who always wore a hair shirt, and never eat flesh-meat. No saint of any recognized class was Isaac Walton. But it may be said certainly that he was the most saintly of all who have taken the way to heaven, with the Bible in one hand, and a fishing-rod in the other.'

"'Was not there, sir, a St. Anthony who preached to the fishes?'

"'Yes: and I have his sermon at home. The fish are addressed as dearly-beloved fish. And at the end of the discourse they are said to have bowed to the saint, with profound humility, and a grave and religious countenance.'

"'Nor was Walton, with his hooks and flies, of the class of St. Anthony?'

"'St. Anthony never washed himself, and never changed his clothes. Two things were his especial abominations—cleanliness and Arianism. And very often it is said, that the Devil would haunt him and terrify him and confuse his intellects. More in the manner of Walton might have been Samuel Gardiner, who published a work on the Fishermen of Both Natures, Temporal and Spiritual,—a quaint, ingenious piece.'

"'Do you remember any thing of it, sir?'

"'Only a little, Mr. May, and that not very correctly. Every fisherman has his baits, according to the fishes he angles for. For at a bare hook no fish will bite. And he who does not fish with a right bait shall never do any good. We that are spiritual fishermen have our different baits, suitable to the stomachs of those we angle for. And if we do not observe the characters of our auditors, and fit ourselves to them, we shall not do wisely. Let such as will not be led by love, be drawn by fear.'

"'Of what date is your quotation, sir?'

"'It is of about the year sixteen hundred. The fisherman baits his hook, not only that the fish may take it, but be taken by it. The red-worm, the case-worm, the maggot-fly, and the small roach are glorious in outward appearance to the fish. And so the riches and the precedence of the world are but pleasant baits laid out for our destruction. The fisherman's bait is for a deadly deceit; so are all the pleasures of the world. As all the waters of the rivers run into the salt sea, so all worldly delights finish their course in the salt sea of sorrow.'

"'And so do most of our purer pleasures, too,' said Martin May, with some sorrow in his tone.

"'No; it is not so. We do not find it so, Mr. May. And therefore do not let us say we do. In our journey through life, we come upon a fountain of holy delight, and the stream from it we follow, day by day, and year after year. And perhaps then it vanishes, and leaves us to walk a dry and dusty and unlovely road. But that sweet stream,—is it lost in the salt sea of sorrow, along with the river of ambition and the muddy torrents of sensuality? O, no! It has not ended in the salt sea of sorrow, nor ever reached it. It has disappeared with perhaps the heat of the day in summer. And so not into the sea of hopeless sorrow, but into the sky it has gone. And if we are watchful, it will hold for us there the rainbow of heavenly promise.'

"There was a pause; for over the mind of Martin May these words had gone like spring-water, cooling, and refreshing, and brightening. And just now, from out of the depths of his memory, there were things glancing up at him that were lost indeed, but that looked up at him, beautiful and sweet, though very solemn.

"The minister continued, 'Worldly pleasures have in them nothing of immortality. And when they cease, earthly in themselves, they are altogether earthly to think of. And to remember, they are only memorials of the earth they belong to, and towards which they have been drawing us ourselves. But the sweet delights which God gives and which he takes away,—to look after them, we have to look up on high; and they draw up to them our hopes and faith. And though it be from far distances, yet smile upon us they do,—the forms of vanished good, and the dear, sweet faces we have known.'"—Pp. 30—33.

Further on, Martin May, scandalized at the coarse debauchery of a village wake, utters his surprise and disgust to the minister, and this pleasant talk ensues:

"'The very thing your ancestor said, almost two hundred years ago.'

"'Did he? That is odd. But then, sir, how do you know he said so?'

"'Because he was a Puritan. And to the Puritans these wakes were a great trouble and an utter abomination. Perhaps it was some pelting with stones at this very Thorpe wake, that determined your ancestor to emigrate. Even during the last century, at no time could a Presbyterian minister have walked through the square, on the day of the wake, without being assaulted with stones and worse missiles, as being a Nonconformist. Even I had to feel myself in some peril, once, close by the Cross, from people crazy for the day with drink and loyalty.'

"'Persecuted as a Puritan,—what would be the immediate causes that compelled my ancestor to follow the Pilgrims?'

"'A heavy fine for every day's absence from St. John's Church,—and a very heavy fine, and perhaps imprisonment, for every time that he was caught praying along with a few of his neighbours, or listening to a Puritan clergyman. At Rivington there is

a place where the Puritans of this neighbourhood used often to meet in the night, or on a Sunday, for religious service.'

"'I must go to it.'

"'Almost it is an amphitheatre sunk in the top of a hill. And in it the congregation would meet and listen to some clergyman who was being persecuted from place to place. On all the ways leading to this spot, there were stationed watchers against spies and the officers of the government. And perhaps some one of them would have a swift horse in his charge, for the clergyman to escape with. Because, if he were taken, he was severely punished, perhaps imprisoned for life.'

"'Well, I wonder they had not all gone out to the Colonies,—all the Puritans.'

"'And left England without the needful number of righteous men in it for its salvation! For what would this town of Thorpe have been, if all the Puritans in it had gone out with your emigrating ancestor?'

"'A spot of earth without any salt!'

"'So it would have been, almost. And any time during the last century any body would have said so confidently.'

"'It is very interesting to me, sir, to see what the sources are in this Old England from which there have been derived to us in New England what is worthiest and most characteristic among us. And I find them chiefly among the Independents and the Presbyterians, as you call yourselves. In your graveyard, on an old tombstone, there is a name I have never seen nor heard anywhere else in England. But in Massachusetts it is a very common name. Were they to seek the source of their ancestral religion and character, the dwellers in three or four American towns, I fancy there would come thronging up to your church many thousands more than would get in.'

"'From a Presbyterian meeting-house, a few miles from this, half the congregation, with their minister, emigrated to America, at the latter end of the last century; being wearied out with persecution. I suppose a movement of that character was once common among the Puritans. And therefore, invisibly, but firmly, there are twined about our humble meeting-houses here roots that rise up in America, and meet together in the trunk of that tree of liberty, which now is grown so wide and high, as that all over the earth kings have sight of it, and beneath it, in its quiet shade, a great nation walks and works and rejoices. That is a metaphor, and would sound best in a speech. But also it is true; is not it?'"—Pp. 73—76.

This is a beautiful example of religious talk between the minister of Thorpe and a dying member of his flock:

"'What comfort,' said the sick man, 'there is merely in the sound of another's sympathetic voice! And how wrong we often are,—we men,—in not availing ourselves of it! We are afraid of its being a weakness.'

"'Whereas it is nature and an ordinance of God. I doubt whether any man can comfort himself effectually. And even in their reasonable convictions, they are very few who can be alone and strong.'

"'That is true! Often and often I have had to notice it, especially in regard to persons living in small communities.'

"'If I would convince myself,' said the minister, 'would I convince myself, I must first persuade another man, and then have my own reasons speak to me from out of his mind. With persuading another, I get more thoroughly convinced myself. Mere speaking aloud does not suffice. A man may talk and talk, till he has talked away all his faith, if he talks merely from vanity or restlessness. On spiritual subjects a man must not speak into the air, but to the soul of another, or it will be the worse for him. Nor does the philosopher need a philosopher to sympathise with him. Quite otherwise. For he may grow clear in mind, and strengthen in faith, and grow joyful in his belief, with only talking to an unlettered man or a simple serving-woman, who knows no more than that she is very ignorant.'

"'Yes, Mr. Lingard, you are quite right. Though it is what we men, in our pride, do not often think.'

"'And so I do not know but that sometimes others may benefit by the thoughts of an author more than he does himself,—be better strengthened and more effectually consoled for the dark, rough path of life, with the grave across it.'

"'And that, too, is one of the hard things the world abounds in! A man waters with his blood the tree of the knowledge of good and evil; and then upon it the most beautiful blossoms and the choicest fruit are not for himself, but for others,—persons of no self-sacrifice and not much thought.'

"'And,' said the minister, 'often all that is left him is to lie down beneath the wonderful tree and die,—and, dying so, to make others be more and more convinced of life immortal. On the moors I have noticed there are spots on which the snow will not lie, however deep it may be everywhere else about. And in this world there are some graves, standing on which we cannot grow cold with unbelief, as long only as we believe that God is just. They are the graves of the good and great, who have suffered,—who have hungered, and have not perhaps had even simple food yielded them,—who have yearned for higher love than met them in the world,—who have talked in a strain too nearly that of angels for many men to join them in it,—and who have been God's agents in the world for good,—immortal good,—they in their few years and many troubles. All this,—how forcibly one would feel it by the grave of Sir Thomas More or Andrew Marvel.'

"'Or at Lutterworth, where I once stood in Wicliff's church ——'

"'But the troubles of the purest of us men,—what are they to the sufferings of Jesus Christ? They,—they are of high, infinite, eternal meaning. God letting his Son die for me; O his pity for me! God helping me through the death of his own Holy One,—searching after me through his Son as a spectacle on the cross,—and striving to soften me with his Son's agony;—O the way I ought to feel, so tender towards him, so patient with his dealings! God the unseen, trying to make his character visible by his Son dying, and in his Son's death;—O, shall I not understand him and believe? God calling me to look up at heaven, past and beyond the cross his Son hangs on;—shall I not feel it, and rejoice in it solemnly,—the hint, the intimation, the doctrine, I feel, that the way of the cross is that of glory?'"—Pp. 120—123.

In the library of the Presbyterian parsonage at Thorpe, there were better books than the poverty or the parsimony of many Presbyterian flocks in England allows their pastors to enjoy, and the talk which ensued between the pastor and Percy Coke (once an Oxonian, but now reclaimed from the bigotry of his alma mater) was not unworthy of good books:

"'A fine library you have,' said Percy Coke. 'And what a number of the old divines stand ranged upon these shelves! Shall I confess that I hardly know any thing of them? They stand here, your daily companions. Tell me, what is your opinion of them?'

"'Yes, there they are,—Latimer, strong and homely,—and Taylor, strong and scholarly and poetical,—and South, making religion be witty, and wit be religious,—and Barrow, so trustworthy,—and John Smith, the accomplished,—and Henry More, the opposite of a materialist in every thing,—and Farrindon, who walks his way so sturdily, letting flash out suddenly the lamp of his genius in dark places. Yes, and there is Fuller there, dear Doctor Thomas, in whose eyes all innocent things laughed, and even vice looked ludicrous. And there is Tillotson, whom I have not looked at for many years, and Hall, and Bramhall, and Andrews, and Burroughs. And there is Cudworth, a mine to explore for learning, and a tower by which to ascend for wide speculation. And there is Burton, to read whose Anatomy of Melancholy, Doctor Johnson once got up early. And next to him stands one who was no father of the Church, but only a son, Sir Thomas Browne,—a gentleman and a Christian, quiet and earnest and wise, laughing always, and always only in his heart.'

"'Go on, I beg you. For these are quite new to me, old as they are.'

"'O, those volumes are casuistical divinity. Those are lectures that were preached, week by week, at Cripplegate and other places in London,—discussions of cases of conscience.'

"'And what is this volume, with the label off, and which keeps clean with being used, while some of these casuists might perhaps be a little dusty, if they were stirred?'

"'That is Catena Patrum,—a chain of the Fathers. And laying hold of that book reverently, I too am a link in the great golden chain that runs up the ages to Jesus Christ,—the succession of those by whose reverent acceptance the Divine word has been kept lasting on in the world, and speaking for a while Latin instead of Greek, and then the vernacular instead of Latin, and also from age to age adapting its arguments to the varying errors and the fresh perversities of the world.'

"'And here you have works of Aquinas, à Kempis, Augustine. These I should hardly have expected you would have read. Though why I should have thought so, I do not know.'

"'I count it essential to my office, to keep myself familiar with some of those old writers. I think I should be an unfaithful pastor if I did not. For it is only through me that my congregation can be in any contact with the Fathers and the great Doctors of the Church. Farmer Welby on his lands, Abel Pratt behind the plough, John Johnson working at St. Crispin's trade,—it is only through me that there can come on to them, reach them, some of the better influences of antiquity. My congregation,—it is through me that they are to be kept in correspondence with the Past,—the great, earnest, wise, meditative Past.'

"'Right, sir; right. And it is by men like you that society is kept from degenerating. For how quickly they are forgotten,—the footsteps of the noblest, even in places that were once their familiar walk! And how soon they perish,—the words of the wise, if there be no wise man to keep repeating them! Lately, where the gentle, thoughtful Evelyn dwelt I have walked about, but I never heard there one word that was like a trace of him. And at Twickenham there is nothing survives of Pope in the minds of the inhabitants, except his name and fame, which are talked of in a way ——'

"'Yes, sir. But there are some of the aphorisms of Pope that are common proverbs now. You have not heard my housekeeper talk, I think. Her conversation is almost a string of proverbs. And they are traceable, I have no doubt, some of them to Pope, and some to Shakspeare, and some to Chaucer, and some to wits among the preaching friars, and some, I am certain, to Danish settlers and Norman conquerors. And if you will notice, you will find that of the peasantry, especially the shrewder portion, a great part of their speech is of the character of proverbs,—old sayings,—phrases caught by the son from the father.'

"'Is it so? Then the Past does live on in them, of itself.'

"'The vulgar Past does. No! That is a word of too much depreciation. But it is so, that, for the most part, those old proverbs are the shrewd utterances of the natural man, not the spiritual,—things such as Dick says to Jack, and which Jack agrees stand to reason.'

"'That,' said Percy Coke, 'that is as I should expect. Just as there are countries in which all the people would pick up glass beads, and leave lying on the ground pearls of great price.'

"'Men of work, worldly effort and worldly struggle,—to them, talking together, the readiest and the safest things to say are maxims of worldly prudence, worldly criticism, worldly comfort. And it is as we see. The shrewdness of the past gets perpetuated in the world, so much more easily, and indeed so much more surely, than the devoutness of it, or the humility, or the faith.'

"'That is worth thinking of. And it makes one feel the necessity there is for the Christian Church, as an organization conducive to civilization. And I have been thinking that it is a great thing,—notable, and indeed sublime,—the existence in a small town of a library like this, with you in it, as the mouthpiece of ages and nations, poets, philosophers, and divines.'

"'Through me Chrysostom still making his voice heard, and Augustine uttering now and then some of his better sayings,—those words of a man so wise in the struggles of the soul.'

"'Yes, and I fancy that they speak in your voice with less alloy of error than when they preached with their own lips. But indeed it is a wonderful thing to think of, for the manner in which it has come to pass, and in itself it is a great thing, that these farmers and artisans and labourers—men indigenous to these acres—should have for their friend and counsellor a man who is the intimate acquaintance of Augustine, and the friend of Aquinas, and the companion of Jeremy Taylor, and the fellow-worshipper of George Herbert.'

"'In that Temple of which the width is what only God knows, though known to every body is its chief corner-stone, Jesus Christ,' said the minister."—Pp. 156—161.

From many other passages noted as worthy of extract, we can find room for one more only, which contains some thoughts on the past, present and future of England of no small interest to us whose fortune it is to live in times marked by great changes of opinion and policy, and by almost unprecedented national prosperity. The "happy future state of England" is a more cheerful topic in the reign of Victoria, than it was to Sir Peter Pett, who wrote upon it at the close of the reign of that dismal tyrant, James II.

"At the Parsonage, on the last day of the year, in the evening, there sat round the fire in the study, Martin May, Percy Coke, and the minister.

"'Now I am where the Pilgrims went from,—some of them. And I shall be where they went to, in a month, I hope.'

"'At the ground they went to,' said Percy Cope. 'But since their landing on it the soil has become the foundation of cities, and institutions, and things of immortal promise. And the England from which they emigrated,—how changed that is!'

"'It is, and it is not; both. A Pilgrim Father would not find much which he would recognize, if he should walk about London, grown almost to be a kingdom in itself; or if he could see Liverpool, bordered now with a forest of masts, instead of shallow water almost stagnant; or if he should be shown a cotton-mill, or be taken into some iron-works, or be lowered into a mine. Nor would he recognize the Great Britain of his day in such terms as would describe the British Empire as it now is, in the North and the South, and the East and the West,—widening over the traces of the red man in Australia, and the ruins of ancient thrones in the interior of Asia. Nor, were he taken to hear a lecture on geology or chemistry, would he recognize English thought in any thing he would hear. And yet it is still here, the England of his day.'

"'Where, Mr. May, where?' inquired Percy Coke.

"'In the villages, and some of the quieter of the small towns, and in the religion, the habits of thought, and the churches of the Congregationalists. As a small illustration of my meaning, I may say that in this town of Thorpe there are in daily use many words which your English critics, the unwiser of them, deride as American inventions, when heard from across the Atlantic. Certainly, I did not expect to find here what I have. From Boston or New York they are distinctly visible, all over England,—the towers of feudalism, and the spires of the Established Church, and the broad roofs of the royal palaces,—and the smoke that goes up from Lancashire and Staffordshire,—and the light that is reflected above London from the midnight sky. But to me it was quite unexpected to find here, amongst feudal institutions, men walking and talking like John Cotton, or like Endicott,—and people living almost as much apart from some English institutions as the Americans themselves.'

"'Do you think so?' asked Percy Coke, in a tone of doubt.

"'While you were a Tory, Mr. Percy, do you remember many times to have met in friendly company with a Nonconformist? Or did you ever know one of your acquaintance have a Dissenter as a friend? I am sure you never did.'

"'It is matter of astonishment,' said the minister, 'indeed it is wonderful, in the same town, generation after generation, how distinct they have kept themselves,—the Tories, as they are now called, and the representatives of the Puritans. It is as though, on hearing of the battle of Naseby, or, more truly, of the accession of George the First to the throne, they had laid down their arms, and stood towards one another, ever since, hostile and silent. To a great extent my congregation is composed of families which furnished troopers to Oliver Cromwell two hundred years ago. And at that time the two Royalist leaders in this neighbourhood were Wilmot and Burleigh,—and their descendants are still of the same old party.'

"'Across England,' said Martin May, 'there may well have been many and many a strong band to hold it together, with such a gulf throughout it as there is between the Church established by law and the Church of the Dissenters. This question of an establishment,—it separates new and old friends more widely than the Atlantic or the Alps, or a great crime. But what amazes me is to see the two great political parties of England playing their artillery at one another across a line of separation occasioned by Puritanism nearly two hundred years ago. While from all around, millions and millions are pressing into the civil war, with passions of their own, and new objects. Still there are heard all about the war-cries of the last century, 'Church and State,' and its opposite 'Civil and Religious Liberty, all the world over.' But now, instead of five, there are twenty millions of people in this island,—most of them ignorant and hungry. A speech on civil and religious liberty,—what is this to a man who is hungry, and who does not see how or where he is to get a loaf of bread to eat? 'Church and State!'—why should a man shout this, with whom the great object is to find a shop to work at? Twenty millions living on the same little island on which five once did! They have very different troubles, dangers, wants, they twenty, from what the five had!'

"'Ah, Mr. May, you have seen further into our difficulties than most of us have ourselves.'

"'And I am glad that I have seen England as I have. For in twenty or thirty years there will be a change over all the country, greater than that of the whole eighteenth century. Even now, every day, there is a change going on fast, from the increasing circulation of newspapers, travel by the railway, and the diffusion of education. Fifty years hence, perhaps, it will be almost incredible, that, by going out of one country into another, you could go from one dialect to another, so distinct as to sound like a different language. And how many will there then be found, of whom it will be probable that neither they nor any one of their forefathers, for hundreds of years, were ever forty, or even twenty, miles away from their native place? And by that time, too, how many of the ancient customs, which are dwindling here now, will be extinct! How many an old superstition, not believed even now, will then be utterly forgotten! And of the different classes toward one another, for better and for worse, how much of the old feeling will be changed! Duke and peasant, language and mental tone, politics and ignorance,—it will all be changed,—England all, from the monarch on the throne to the miner in the pit, in the dark!'"—Pp. 347—352.

The University of London a Parliamentary Constituency. By Charles James Foster, M.A., LL.D., Professor of Jurisprudence at University College, London. Ridgway.

Dr. Foster gives us in this short and sensible pamphlet a clear, and we believe correct, sketch of the rise of the London University, and an unimpassioned statement of its claims to receive political representation. He states in conclusion that the London graduates "are the *élite* of nearly 200 educational institutions, of large aggregate wealth and of extended public influence. Their number already exceeds that of many constituencies returning two Members to Parliament, and will have received considerable accessions before they have had time to exercise the privilege they seek. They will form a constituency above the suspicion of corruption. Their representatives will speak the sentiments of a body presenting widely-diversified habits of thought, feeling and occupation, but united by the sense of membership of the only English University which diffuses all the honours of a liberal education upon the principle of religious freedom."—Pp. 22, 23.

Our notice of Dr. Foster's pamphlet has been accidentally postponed several months. Since it was first published, a change of Ministry has taken place, and the prospects of further Parliamentary Reform are clouded by Toryism, which will recognize no claims to the suffrage except from farmers and the serfs of those who call themselves farmers' friends. But the cloud will soon pass away from our political horizon, and it is important to prepare the public mind for future improvements.

A Selection of Hymns for the Christian Church and Home. Leeds. 1852.

This little volume contains upwards of 400 Hymns, selected with much taste, and printed in a very cheap form, for the use of the Domestic Mission Chapel at Holbeck, in Yorkshire. It is by far the best selection for a Mission chapel or a Sunday-school that we have seen. The title is, however, pre-engaged by Mr. Martineau, and should not have been used, except with his permission.

Scenes from Christian History. 12mo. Pp. 272. Boston—Crosby, Nicholls and Co. 1852.

A neatly printed volume, containing twenty-nine chapters, in which various topics of ecclesiastical history, from the first century to the present time, are handled in a popular style. For well-educated children, or the higher classes of a Sunday-school, this will prove an acceptable manual.

INTELLIGENCE.

DOMESTIC.

Ministers' Benevolent Society.

The readers of the *Christian Reformer* are well acquainted with the benevolent anxiety of the late Mr. James Russell, of Birmingham, to originate a Society for the relief and benefit of our ministers and their families. With great labour and at some cost, he collected a body of statistics which painfully illustrated the destitute condition of many of the ministers labouring amongst English Presbyterian and Unitarian congregations. By a table published in our number for April (p. 257), it was shewn that some salaries do not exceed £5 per annum, and the average salaries returned to Mr. Russell amounted only to £85. Mr. Russell's benevolent intentions were frustrated by his lamented death. Mr. Frederick Russell, of Kenilworth, has done honour to his brother's memory by taking up the cause in which *he* felt so deep an interest. An unsuccessful attempt was made during the Whitsun week to originate the Society in London. Encouraged by a requisition from the ministers assembled at a recent ordination at Stourbridge, Mr. Frederick Russell called a second meeting for the purpose, at Birmingham. This took place on the 12th of October, in the vestry of the New Meeting, Birmingham, and was numerously attended by laymen and ministers from the counties of Warwick, Stafford, Worcester, Nottingham, Leicester, Cheshire and Middlesex. The chair was taken by Mr. Timothy Kenrick, and the proceedings were harmonious and interesting.

The Chairman opened the proceedings in a short address, in which he adverted to the grievous necessity there was for the formation of a Society designed to meet and relieve the contingencies of sickness, infirmity, superannuation and death of ministers. The plan proposed was, he admitted, far from meeting all the wants of the excellent body of men whom it was designed to assist; but it was a step in the right direction, and would, he hoped, meet with the concurrence of ministers and receive the generous support of the laity.

Mr. Frederick Russell, being called upon by the Chairman, stated the circumstances which had led his late brother to contemplate the formation of a Benevolent Society for Ministers, on a plan analogous to the Medical Benevolent Society, of which he had been the founder, and which the experience of thirty years had shewn to be successful and highly beneficial. The method of carrying out the design was to raise a fund by subscriptions from ministers and congregations, by donations and legacies, and to make grants from its revenues according to the rules of the Society. The intended Society would not recognize the demand of a minister subscribing *upon a specific amount*, but certainly would give a claim to every member according to the resources of the Society, the amount to be each year adjudicated by the Committee. Mr. Russell then proceeded to read the rules of the Society, which, it was explained, were drawn up for the present with as much generality as was deemed prudent, the intention being to leave them open for the careful consideration of the members during the first year of the Society's existence; at the second annual meeting the rules would be revised and enlarged, to meet the wishes of the then members of the Society.

RULES.

"1. That a Society be formed for the purpose of affording relief to those Unitarian Christian ministers, who, either from age, sickness, or bodily infirmity, or other causes, may be prevented from discharging the public duties of their office; and for the aid of the widows or families of any such ministers as may be left without adequate means of support.

"2. That this Society shall consist of clerical and lay members, and be styled 'The Ministers' Benevolent Society.'

"3. That all entrance fees, all donations and legacies, all commutations of subscriptions, all collections made at chapels in aid of its funds, and all clerical subscriptions, with the interest thereon, shall be invested to form a general fund, from the interest of which, together with such portion of the current annual subscriptions of lay members as the Directors shall determine, applications for relief shall be supplied.

"4. That applications for relief cannot be entertained for the first five

years from the formation of the Society, or until the general fund amounts to the sum of four thousand pounds. Any balance in the Treasurer's hands at every annual meeting, after all just demands have been paid or provided for, shall be added to the general fund.

"5. A donation of £100 and upwards shall constitute a member for life; and an annual subscription of one guinea and upwards shall constitute a member for the time being.

"6. Every minister, on being admitted a member of this Society agreeably to the rules hereafter mentioned, shall pay an entrance fee of one guinea, and an annual subscription in advance of one guinea, until he has paid twenty guineas in subscriptions, when all further claims upon him shall cease. Every minister desirous of compounding for his annual subscription, may do so on the payment of fifteen guineas, besides the one guinea entrance. No one but a minister or his family subscribing to this Society can derive benefit from its funds.

"7. The affairs of this Society shall be conducted by a board of Directors, a Treasurer and Secretary, elected at a general meeting,—the Treasurer and Secretary being ex-officio members of the board, five of whom shall be competent to act and be empowered to fill up vacancies as they may deem expedient. The board shall meet quarterly, and shall decide upon the amount to be given to applications for relief, and make arrangements through the Secretary for payment of such amounts.

"8. A general meeting of this Society shall be holden annually. At this meeting the Secretary shall read a statement of the proceedings of the Society during the past year. The Treasurer's accounts shall be passed, and a board of Directors and Treasurer and Secretary shall be chosen for the year ensuing.

"9. A special general meeting of this Society may be called at the request of three members of the board of Directors, given in writing to the Secretary, who shall then issue a circular to the subscribers, giving fourteen clear days' notice of the place and time of meeting; and this special meeting shall possess all the powers of the ordinary general meetings, except that of electing members.

"10. The mode of electing ministers as members of this Society shall be as follows:—After the first establishment of this Society, every minister desirous of becoming a member shall signify his wish by signing a document prepared for this purpose, which he shall be able to obtain by making application to the Secretary. He must procure the signature of two ministers who are already members, recommending his admission. This document, when signed, he must return to the Secretary, who will lay it before the next quarterly meeting of the board, and his election shall take place at the following quarterly meeting. The election shall be determined by ballot, and three dissentients shall be regarded as a rejection.

"11. All questions shall be determined by vote, each member present having one vote; and in case of equality of votes, the chairman shall have a casting vote. The votes shall be taken in such manner as the chairman of the meeting shall direct.

"12. All moneys shall be invested in the public stocks or funds of Great Britain, or upon good freehold or leasehold security, or upon the debentures or consolidated stock of any railway, canal, or other other public company established by Act of Parliament, or of any corporate body empowered by law to take up money at interest. Such investments shall be made by the board of Directors in the name of three members of the Society, elected Trustees for this purpose at a general meeting, who shall have the power of removing the Trustees from time to time, and in case of a vacancy occuring in the number of Trustees by death or other causes, a successor or successors shall be elected by the next general meeting.

"13. The Trustees, Treasurer, Secretary and board of Directors shall be kept harmless and indemnified for whatever they shall do in conformity with the laws of the Society.

"14. If any minister shall have relinquished the public exercise of his profession, unless from age or infirmity, he shall forfeit his claims to the benefit of this Society.

"15. Every member who shall neglect to pay his annual subscription for two years after it shall have become due, shall cease to be a member of this Society.

"16. No new law or alteration of any existing law shall be made except at a general meeting of the Society, and with the consent of three-fourths of the members present; and notice of such new law or alteration of existing law shall be required to be sent to the quarterly meeting of the board of Di-

rectors immediately preceding the general meeting, who shall give notice through the Secretary of such new law or alteration to every subscribing member at least one month previous to the general meeting."

Mr. Russell concluded by moving that a Society be formed for the purpose of affording relief to those Unitarian Christian ministers, who, either from age, sickness, or bodily infirmity, or other causes, may be prevented from discharging the public duties of their office; and for the aid of the widows or families of any such ministers as may be left without adequate means of support.

Rev. Samuel Bache, in seconding the motion, read a letter from Rev. E. Higginson, on the subject of the claim which every subscribing minister, or his family in case of his death, would have on the funds of the Society,—the writer arguing, that in every case the claim should be recognized, and that it should not be in the power of the Committee to withhold the amount to which the claimant was entitled. The claimant or his representatives might, if they saw fit, resign the claim; but it ought not to rest with any other power to decide that point for them. The writer conceded that the amount to be claimed could not be fixed unless from year to year, or after some years' accumulation of funds; but *the right* to the proportionate amount there would be no difficulty in guaranteeing.—Upon this point an interesting discussion arose. We cannot give in detail all the addresses, or even their substance, but we select the more remarkable expressions of opinion on this subject.

Mr. Bache said, "You are now fully in possession of the reasons which appeared to the friends who originated this Society to render necessary adherence to the principle of a Benevolent Society, the funds of which shall be administered to certain persons, who must qualify themselves according to certain rules laid down; but that claim cannot take the form of a demand: *a claim it is*. The only persons who will have a right to receive benefit from this Institution, are those named in the laws read; the funds subscribed are contributed specifically for the benefit of those claimants; and therefore it is to me inconceivable that a Society thus founded should neglect or repudiate such claims as these, provided the funds of the Society allowed of their being attended to."

Rev. Benjamin Carpenter said, "The objection stated by Mr. Higginson is very important, and one which materially affects the character of the proposed Society: it is, in fact, the pinching point. If there be no claim, I am satisfied the Society will meet with comparatively little support from ministers. I have seen the working of a similar principle in Sick and Benefit Societies for the working class. Those in which the parties have not had a strict claim on relief, are regarded as inflicting a grievance on their members. On the other hand, those Societies in which sick or aged members have the power of putting in a claim, have been received with favour. I think, therefore, it is well worthy of the consideration of the benevolent founders of this Society, whether they cannot so shape their laws and administer the future working of the Society as to recognize the claim of its members or their families to assistance."

Rev. John Gordon said, "I quite concur in all that Mr. Carpenter has said of the importance of giving, if possible, a fixed claim to the beneficiaries of this Society. If the question simply were, whether it is desirable to form a Society giving a fixed claim, I should be willing to support it. But there was a difficulty in the way. The history of the Lancashire Widows' Fund shewed what that difficulty was. There, a large sum had been raised by subscription, which served as a capital. The annuities paid by that Society did not depend merely on the subscriptions of the ministers, but on the subscribed capital. The Society which we are met to establish has as yet no capital. It arises in accommodation to the necessities of those ministers whom we desire to benefit." Mr. Gordon, after explaining that the sum of £20 subscribed by ministers could, according to the strict principles of mutual assurance, only entitle them or their widows to an annuity of from £4 to £5, proceeded to say—"This shews that the benefit which can be matter of claim is so small as to make it scarcely worthy of consideration. We cannot, from our knowledge of the circumstances of our ministers, suppose that they can give more than the sum mentioned of £20. They were, therefore, bound up by the *benevolent principle* on which the Society was proposed to be constituted. A fixed claim, which I desire as much as any one, may be constituted when the resources of the Society will allow it. One of the most important sentences in the document read to them by Mr. Bache,

was that which said, 'By not recognizing any claim, it has not to make necessary provision, and the managing body will be guided by the wants of the general body. By raising or lowering its standard of qualification for relief, *it has in its power to approach more or less nearly to a Society granting contributions to every member*, without requiring that large annual subscription which every Society admitting a claim necessitates.'"

Mr. Robert Scott, in the course of a very excellent speech, said, "If we do not restrain our governing body by a too stringent set of rules, and they are enabled to look to the example and benefit by the experience of the Medical Benevolent Society and the Lancashire and Cheshire Widows' Fund,—if this course be liberally acted upon,—I am confident that great results may be achieved. The funds of this Society may become very considerable. Under the present circumstances, it is impossible to give a fixed claim to a fixed amount; I would rather call it, a fixed claim to an unfixed amount. It may be more or it may be less any year."

It was finally taken as the general expression of opinion that the object of the Society was, in the first instance, to meet cases of great and absolute distress; but in case the funds, liberally aided by the laity, should increase, the Society might then be put into a form in which every minister subscribing should, as a matter of course, without being ranked with cases of distress, receive benefit from it for himself or family. With this explanation, and with the understanding that for the first year the laws were to be regarded as provisional, and were to be finally constituted at the next annual meeting, the resolutions, including the laws, passed unanimously. It was stated that in the neighbouring county of Northampton a Society was in prosperous existence amongst the Independents, having a similar object to the Ministers' Benevolent Society. Its rules were framed so as to admit of expansion of the objects. It was satisfactory also to learn that this was a registered and legalized Society, as was also the Medical Benevolent Society. There will therefore, it is apprehended, be no difficulty in obtaining the same legal sanction for the Ministers' Benevolent Society.

The question of the limits of the Society was discussed by several of the speakers, some of them supposing that the Lancashire and Cheshire laity and ministers would not feel any interest in the proposed Society; others imagining that the friends in the South of England were indifferent to the scheme, and arguing that it would be more convenient to limit the operation of the Society to the six Midland counties. But Mr. Frederick Russell gave the assurance that he had received numerous promises of support from Lancashire and Cheshire, and believed that support would not be withheld from the South. The presence of not less than three ministers from Cheshire was an indication of the interest felt in the subject by gentlemen residing in that district. A strong feeling was expressed that the Society should be open to all.

Amongst the gentlemen who took part in the discussion was Mr. W. Cotton, of London, who, while he expressed regret that his own plan, devised with a view of raising the salaries of ill-remunerated ministers, had not met with general support, stated his willingness to give liberal aid to this Society.

Mr. Timothy Kenrick was appointed Treasurer, and, in conjunction with him, Mr. William Wills and Mr. Henry Smith were named Trustees. A provisional Committee comprising laymen and ministers was also appointed.

On the motion of Mr. Robert Scott, a resolution was passed expressing the grateful and reverential feelings entertained by the meeting towards the memory of the late Mr. Russell. In moving it, Mr. Scott paid a tribute to the conduct of Mr. Cotton in relation to the Society. Several subscriptions were announced at the meeting, viz., Rev. John Kentish, £100; Mr. Samuel Pett, London, £50; Mr. Robert Scott, £50, and five guineas annually; Mr. W. H. Cotton, 25 guineas; Mrs. Mary Burkitt, 30 guineas; Mr. Wills, 25 guineas; Mr. Timothy Kenrick, £25; Rev. John Kenrick, York, £20. Most of the ministers present also gave in their names as subscribers. Thus happily established, we hope the Society will receive the immediate and liberal support of our laity, and that our ministers in every part of the kingdom will immediately enrol themselves as members.

Opening of the Christian Church and Sunday-School at Mossley.

Mossley is a manufacturing village, situated about twelve miles E. N. E. of

Manchester, close to the point where the three counties of York, Lancaster and Chester meet. During the last fifteen years, the cotton manufacture has grown up in it very rapidly. Between the census of 1841 and 1851, the population rose from 5000 to upwards of 9000 in the district known by the name of the chapelry of Mossley. The strongest religious influence of the district during the early years of the growth of Mossley was that of the New-Connexion Methodists. The remarkable ministry of Mr. Joseph Barker, while in connection with the Methodists, gave the first wrench in this district from pure Methodism. On the expulsion of Mr. Barker, a very large body at Mossley, as well as in other districts, seceded and took the name of *Christian Brethren*, keeping up something of Methodist habits without its discipline, and exercising fearless latitude in respect to preachers and doctrine. The result has been that many have become in religious doctrine Unitarians, others are professed inquirers, and some retain a portion at least of the "orthodoxy" of their Methodist education. Though withdrawn for worship from the New-Connexion body, the Christian Brethren of Mossley continued to give their support and personal aid as teachers to the original Sunday-schools. The expulsion of Mr. James Robinson about two years ago from the school, on the ground of his having preached in the pulpits of Unitarian ministers at Gee Cross and Dukinfield, occasioned the severance of the last link which held the Christian Brethren to Methodism. They opened a Sunday-school, and so strongly did public opinion in the district support them, that their school-room was filled at once; they were compelled to engage a second room for the reception of scholars, and since that has been filled, they have been compelled to refuse admission every week to new applicants. The pupils now amount to 750, who are instructed by about 80 teachers. The plans of public worship were much interfered with by the admission of this large school into their preaching room. It became evident that they must obtain both a distinct place of worship and a more commodious school-room. Much difficulty was experienced in finding a suitable site. The opening of a new road from the station to the centre of the village, gave them the opportunity of securing a site in every respect eligible. They raised amongst themselves and their neighbours a sum of £750, and on Good Friday last the foundation-stone of the new building was laid, under the most auspicious circumstances, by James Heywood, Esq., M.P. It is erected on the side of a steep declivity, and, in fact, consists of three stories. The two lowest are accessible by a road which runs in the valley. The basement story consists of two cottages, the rent of which will cover the chief rent of £14. 12*s*. The second story is designed for a school-room, the proportions of which are twenty-seven yards by seventeen. By means of some arches, connecting the upper story or chapel with the higher road, several rooms for separate classes, for the use of the committee or for the library, are secured. The chapel, like the school-room, is twenty-seven yards long and seventeen yards wide; its height is twenty feet. Its front elevation, facing the west, is simple, but very neat. There are two entrances. The style is Italian. The window in the front elevation is divided into five compartments. The gable is surmounted by a stone cross. The interior is simple and elegant. The ceiling just discloses only the principal timbers of the roof, which are stained oak colour. The pulpit stands at the east end, and behind it at present a platform for the choir stands. Here probably an organ will at some future time be placed. The building, which is all stone, has been erected under contract by Messrs. Joseph Robinson and Sons, of Gee Cross. It appears to be a very substantial and creditable building. When we state that the entire range, including cottages, the school-room and the chapel, with their respective fittings, will cost when completed no more than £1400, it will be seen that the work has been carried through with judgment and economy. The chapel is well lighted by day by eight windows on each side, by four at the east and five at the west end; by night, when lighted by gas, its elegant proportions are seen to advantage. The principal supports of the rafters stand on stone corbels in the north and south walls. The seats are plain deal, with backs, and are arranged from north to south in the body of the building, and on each side from west to east, leaving two main aisles extending from each entrance to the opposite extremity. Notwithstanding its size, the chapel is well adapted for the human voice, whether the single voice of the preacher

or the combined voices of the choir.—Wednesday, October 20th, the day fixed for the opening, was one of the brightest that this fine autumn has afforded. The fine ranges of Yorkshire hills, which rise opposite to the chapel, were without a cloud. The attendance of ministers was respectable; that of the laity less than was desired, partly on account of the busy state of trade and manufactures at this season of unwonted prosperity, and still more on account of the opening in the same week of the new chapel at Bury. There were, however, friends from Dukinfield, Ashton, Stalybridge, Gee Cross, Hurst Brook, Huddersfield, &c., and the following Unitarian ministers: Revds. Charles Wicksteed, Leeds; Charles Wallace, Altringham; Henry Green, Knutsford; J. Wright, Macclesfield; Charles Beard, Gee Cross; R. B. Aspland, Dukinfield; J. Cropper, Stand; G. H. Wells, Gorton; G. Hoade, Oldham; F. Howorth, Bury; J. K. Montgomery, Huddersfield; and J. Owen, Lydgate. There were also present Mr. James Yates, of London; Mr. Henry Bayley, of Stalybridge; and several of the ministers of the Christian Brethren.—The orchestra was numerous and powerful, and, in addition to that vigorous and effective psalmody in which the men and women of Lancashire delight, it gave a selection of airs and choruses from Handel, Haydn, Mozart, &c.

The service was opened soon after eleven o'clock by Rev. R. B. Aspland's giving out the fine hymn by Pierpont,

> "Where ancient forests widely spread,
> Where bends the cataract's ocean-fall," &c.

The same minister offered the dedication prayer and read the Scriptures. The sermon was preached by the Rev. Charles Wicksteed. Taking for his text 1 Cor. xii. 12, the preacher delivered, in his own peculiarly impressive manner, an appropriate, instructive and touching discourse on the object aimed at by the association of Christians in churches, and some of the means by which it may be realized. The discourse was throughout earnest and vigorous. The concluding appeal to the congregation to sanctify their worship in their new house of prayer by an enlarged, untiring Christian love, will not be soon forgotten by those who had the privilege of hearing it. After the close of the service, many of the friends from a distance partook of refreshments in the old school-room, the new room being at present incomplete, and not likely to be fit for use till the close of the year. In the same place in the afternoon a social meeting was held, under the presidency of Rev. R. B. Aspland. The Chairman briefly detailed the rise of the new church at Mossley, and the grounds on which he and other members of the Unitarian church held out to them the hand of Christian fellowship. Mr. James Robinson replied in an unaffected and impressive address, in which he expressed the warm gratitude of his fellow-worshipers for the liberality of the Unitarian body towards them. He expressed the determination of the Christian Brethren of Mossley to conduct the school in an efficient manner, and not to allow the debt to remain long upon them. Towards the £1400 expended, £1100 was subscribed. The collections at the various opening services would diminish the balance due; and, with the aid of friends at a distance, he trusted the time was near when, untrammelled by debt, they should be able to devote the whole resources of their body to the proper support of public worship and the effective maintenance of the schools. As an illustration of the earnest spirit of the Christian friends at Mossley, he mentioned the conduct of a young woman, a weaver in the village, who, being prevented by her duties at the mill from attending the service of the morning, had placed in his hands a sovereign as her contribution to the collection. From first to last, he said, the contribution of this young person would be £4 or £5. He gave a touching account of the mental struggles through which he had passed, when trying to reconcile his opinions and duty with Wesley's Sermons as well as the Holy Scriptures, and said, never in his previous life had he been so truly happy as under the influence of the simple, scriptural opinions which he now accepted as the pure gospel of Jesus Christ.

The Chairman introduced Mr. Yates, and characterized in terms of admiration his "Vindication of Unitarianism."

Mr. James Yates expressed the warm concurrence of his heart and feelings with the beautiful service of the morning. Surveying the room in which they were met, the walls of which were adorned with emblems and mottos bearing chiefly on education, Mr. Yates gave a very interesting account of education as it existed in the middle ages, and explained the importance of grammar, geometry, astronomy and geology.

Passing from intellectual to moral and religious topics, he concluded by offering, as a gift to their chapel library, a copy of the work which had received the commendation of the Chairman.

Rev. John Owen and Rev. J. K. Montgomery, as Yorkshire ministers, offered to the Mossley church the right hand of fellowship, and made some remarks on various historical and religious questions suggested by their theological and ecclesiastical position. Rev. Franklin Howorth spoke on practical Christianity. Rev. John Wright gave a series of practically useful suggestions respecting their Sunday-schools. Rev. Charles Beard made a very ingenious and interesting address on Christian freedom. Rev. John Cropper, in a speech of considerable humour, urged on the Christian Brethren to take steps for licensing their chapel for marriages, and placed in the hands of the Chairman a handsome contribution towards the expense of registration. The hour for tea having arrived, the Chairman dismissed the assembly with an expression of pleasure at the harmonious and instructive character of their proceedings.—After tea, the friends proceeded again to the chapel. The service was introduced by Rev. Charles Beard, and another sermon was preached by Rev. Charles Wicksteed, vindicating the existence in the human heart of the religious sentiment. The discourse was remarkable for the way in which it blended philosophical discussion with deep religious feeling, and searching appeals in behalf of religion and practical piety. It was listened to with close attention by a very large audience. Collections were made which amounted to £40.—On Sunday, Oct. 24, the opening of the new building was further celebrated by three religious services, which were attended in the afternoon and evening by nearly 1000 persons. The morning and afternoon sermons were preached by Rev. Wm. Gaskell, of Manchester, and the evening sermon by Rev. R. B. Aspland. The collections of the day amounted to £70.

We must not conclude this narrative without expressing our strong feeling of the important movement going on amongst the Christian Brethren, and the wisdom of the Unitarians in giving to them cordial sympathy and aid. These scriptural inquirers and sincere worshipers are denied the sympathy of all professedly "orthodox" churches, and if we neglect them, they are friendless indeed.

Opening of the New Chapel at Bury, in Lancashire.

It is an almost unprecedented fact in the history of our Protestant Dissenting congregations, that the same generation should on the same site be called on to erect in succession *two* spacious and costly places of worship. Such, however, has been the duty of the English Presbyterian congregation of Bury, under the pastoral charge of Rev. Franklin Howorth; and it is greatly to their honour that they have in no respect shrunk from their duty, and, notwithstanding the disappointment occasioned by their first chapel, that they have provided the means of raising an ecclesiastical structure of great beauty, which takes rank before all the churches and chapels in the town.—The first chapel on the present site was built in 1719. This building was in 1775 enlarged by a gallery. In 1837, it was replaced by a second chapel, which was opened Sept. 10, by Rev. Thomas Madge. At that time, amongst Dissenters at least, the taste for ecclesiastical architecture scarcely existed. The plain meeting-house, barely distinguishable in its elevation from the middle-class dwelling-house or the farmer's barn, which to the Nonconformists of the era of the Revolution was matter of prudence or necessity, was still the prevalent mode; or if any departure was made from it, the movement was in the direction of the Grecian rather than the Gothic style. Heavy porticos were placed before square buildings, without interior symmetry or ornament. But it soon appeared that the chapel of 1837 was not only wanting in architectural appearance, but in the still more important attributes of solidity. In less than ten years, symptoms of weakness began to shew themselves in the east and west walls. Mr. J. E. Gregan, architect, of Manchester, and Mr. Holmes, of Bury, were requested to examine the whole structure minutely. They separately and independently reported that a partial separation had already taken place between the outside stone and the inside brick walls; that this process would probably go on for some time to come; and that the weight of the galleries, resting as it chiefly did on the interior brick wall, would hasten this process; — in short, that the building was not safe, and that the danger would increase with time. In taking the building down, the source of the mischief was found in the ab-

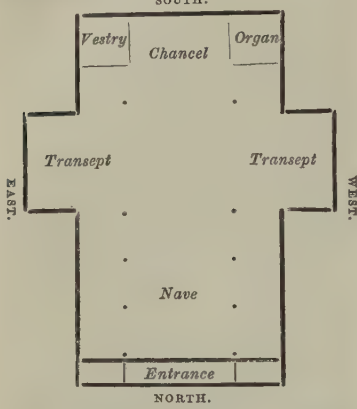
sence of a sufficient number of through stones. The immediate safety of the congregation, which is one of the most numerous belonging to our body in Lancashire, was secured by the building being braced together by heavy iron bars and stays, running transversely from the east to the west wall. Even when the building was thus strengthened, it was not considered expedient to admit into the spacious galleries any large addition to the ordinary congregation. The insecure and unsightly condition of the chapel, concurrently with the desire of having a building more in accordance with the better taste of the age, determined the Bury congregation to pull down this disappointing building and replace it by a better, in which architectural symmetry and a conformity to approved ecclesiastical models should be combined with enduring solidity. In considering the question of funds, it was found that there was a sum of money, amounting to £1500, left by the late generous and excellent Mr. Abraham Wood, which might very properly be applied towards the erection of a new chapel. An appeal was made to the congregation, which was promptly and liberally answered. The list shews one subscription of £400, five subscriptions of £300, two of £200, three of £50, seven between £20 and £30, three of £13, nineteen between £5 and £10, fifty-three between £1 and £5, &c. Being thus assured of the means of raising a handsome building, the congregation resolved to avail themselves of all the modern ecclesiastical improvements. The site was necessarily limited, the ground about the former chapel being occupied with graves. But for this circumstance, a plan would have been selected in which the whole congregation could have been seated on the ground floor, without the aid of galleries. Another difficulty to be overcome, was the necessity of using the basement-story of the building for the schools connected with the chapel. The disadvantage which results is, that the building appears to stand, not upon the level ground, but in a deep-sunk area, and hence loses something of its dignity. Plans were sought, and were submitted to the Committee by four architects of considerable skill and reputation. The successful competitors were Messrs. Bowman and Crowther, of Manchester, whose names are already most favourably known to our readers as the architects from whose designs the beautiful chapels of Gee Cross and Leeds were built. The building was contracted for by Messrs. Farrell and Griffiths. The last services in the former chapel were celebrated in May, 1851. Since that time, the congregation have met for public worship in the neat and elegant school-room belonging to Messrs. J. and G. Grundy, at Heap-Bridge Hall, and the Sunday-schools were carried on in a hired building in this town.

After various delays and postponements, chiefly connected with the heating apparatus and the pulpit, arrangements were made for opening the new chapel on Friday, Oct. 22. Great curiosity was felt in the town and neighbourhood to see the new building. The exterior, from whatever point it is viewed, is graceful and strikingly beautiful. It has the advantage, not always possessed by chapels in towns, of not being hemmed in by other buildings. On the north there is a spacious road, leading to it alone from Silver Street; and on the west the East-Lancashire railway, depressed, however, by a deep cutting, is the boundary line of the chapel yard.

For the benefit of such of our readers as are familiar with church architecture, we insert a correct and minute description of the building, accompanied by a diagram, drawn on a scale which will, we believe, materially assist our readers in understanding the description.

The new chapel stands precisely on the spot occupied by the old one, covering, however, a somewhat larger area. It is cruciform on plan, the greatest length lying north and south, and filling up the whole depth of the ground. It consists of a nave, three *bays* or compartments in length, a chancel, two bays in length, and two transepts, projecting east and west beyond the general line of the building. The nave and chancel are of equal width, and are divided longitudinally by two rows of stone pillars and pointed arches into centre and side aisles, the arches opening into the transepts being of wider and loftier dimensions than the rest. A lofty pointed arch forms the separation between the nave and chancel, and the side aisles, both of nave and chancel, are divided in a similar manner from the transepts. The total length of the interior of the chapel, from north to south, is 81-ft. 6-in; the total width, 48-ft. 10-in.; and the width at the transepts is 68-ft. 6-in. The general arrangement of the build-

ing will be better understood by the following diagram than by a mere verbal description:



The building is designed in the style of ecclesiastical architecture which prevailed in England during the fifteenth century, and usually designated the late-pointed, or perpendicular. The nave and chancel are of equal height, and externally the roof presents one unbroken line against the sky, but internally these two portions are separated by the arch above mentioned. The roofs of the side aisles are much lower, and between them and the main central roof, is on each side a vertical space of wall, called the clerestory. The roofs of the transepts abut against this clerestory wall, and are therefore higher than those of the aisles, but lower than that of the nave and chancel.

Such are the main features of the building. We may commence our more particular description at the north end, where is the principal entrance to the chapel.

The arrangement of this front corresponds, as it ought to do, with that of the interior nave and aisles, of which it forms the external termination. The central portion of the front is considerably loftier than the sides, and is divided from them by semi-octagonal turrets, which correspond in position with the internal rows of pillars and arches above mentioned, and contain winding staircases leading to the roofs. Above the springing of the gable these turrets become complete octagons on plan, ornamented by panelling, surmounted by crocketed spirelets, and terminated with gilt metal vanes. In the lower stage of the centre of this front are three open archways, giving access to a vestibule, from which two doors enter into the chapel; these archways have their jambs and heads richly moulded, and are separated from each other by small buttresses and pinnacles, and the spandrels are filled with carved ornamental panels. Above these archways, and separated from them by a cornice ornamented with carved pateræ, is a row of trefoil-headed panels, and over these a large window of five lights in width, the head being filled with elaborate tracery. The gable surmounting this window, and which forms the termination of the nave roof, is finished at the apex with a bell turret, which is ornamented with canopies and pinnacles, surmounted by a pyramidal crocketed roof of stone, and terminated by a gilt metal cross. The sides of this north front, forming the ends of the aisles, have each a window of three lights in width, a raking parapet, and cornice enriched with carved pateræ. The external angles of the building at this end, as well as those at the opposite or south end, have coupled buttresses, set at right angles, and surmounted with panelled and crocketed pinnacles, standing on the angles of the wall.

The south front of the chapel is, in its general disposition, very similar to that just described, but in place of the octagonal turrets, it has simple buttresses opposite the piers and arches within. The large central window is five lights, and those at the ends of the aisles, three lights, in width. On the apex of the central gable terminating the chancel roof, is an ornamental stone cross finial.

The east and west side elevations of the chapel are in most respects similar to each other, and exhibit three windows of three lights each in the nave, corresponding with the three bays, two similar windows in the chancel, with the transept projection intermediate. Each transept is lighted by a window four lights in width, and the gables are surmounted by ornamental stone cross finials. At one angle of each transept is an octagonal projection, containing a circular staircase, leading to the transept galleries, intended for the Sunday-school children. In the east transept front is also a second entrance into the body of the chapel. The clerestory wall, extending the whole length of the chapel, is also a conspicuous feature in the side elevations; it is pierced with coupled win-

dows, one pair being over each of the internal arches.

Besides the galleries for children in the transepts, there is also a gallery at the north end, extending quite across the chapel, and to which access is obtained by a staircase on each side, the entrance doors being on the east and west fronts, close to the north end, but having no communication with the ground floor of the chapel.—The southernmost bay of the east chancel aisle is partitioned off by ornamental screens to form the vestry, and the corresponding corner on the opposite side contains the organ. The central space between these is occupied by the communion table. In the adjoining central bay are the seats for singers.—Close to the pillar forming the junction of the chancel with the east transept stands the pulpit, which is constructed of wood, and ornamented with rich traceried panels. The whole of the centre of the nave, between the pillars, is fitted with seats, a row of which also is placed in the aisles against the walls; the passages are immediately outside the pillars, which stand partly in them. The transepts are also filled with seats, entered from a central passage. All the portions of the floor occupied by seats, as well as the space for the singers, are raised one step above the level of the passages, and the communion platform is also raised a second step. The roofs are open to the interior, shewing the timbers. All the walls of the building are formed of stone, as are also the internal pillars and arches, the former being clustered shafts and the latter richly moulded. The great south window, over the communion table, is filled with stained glass, by Warrington, of London; each of the ten compartments of which the window consists contains a full-length figure; the upper tier being the four Evangelists, with our Saviour in the centre, and the lower tier four of the Apostles, with St. John the Baptist in the centre. Under each of the figures is a compartment of glass representing a scene from the New Testament, the whole forming a connected series.

Underneath the chapel is a spacious school-room, occupying the whole area of the building, with the exception of a small class-room, partitioned off on each side. The whole building, except on the north or entrance front, is surrounded by a wide area, ensuring both light and ventilation to the school-room.

The day of opening was gloomy and wet. Nevertheless, a very numerous and highly respectable congregation assembled at one o'clock. There were present, Thomas Thornely, Esq., M.P., Joshua Crook, Esq., M.P., Edmund Grundy, Esq., J.P., David Harrison, Esq., J.P., Robert Andrews, Esq., J.P., Robinson Kay, Esq., J.P., Richard Ashton, Esq., J.P., Robert Haywood, Esq., J.P., Samuel Ashton, Esq., J.P., J. Knowles, Esq., J.P., John Grundy, Esq., J.P., Abel Harrison, Esq., and the following ministers: Revds. Chas. Wicksteed, Dr. Beard, F. Howorth, F. Baker, R. B. Aspland, T. E. Poynting, William Harrison, W. Napier, J. Cropper, J. Whitehead, Charles Beard, J. Owen, H. Green, J. K. Montgomery, B. Herford, D. Davis, W. Whitelegg, G. Hoade, W. Smith, J. Colston, and Mr. James Robinson, of Mossley.—The first act of worship in the opening service was a *Sanctus* of Mozart's, beautifully sung by the choir, augmented by several members of the Manchester Choral Society. The musical arrangements of the day were under the management of Mr. D. W. Banks, of Manchester, and were very effectively given. The organ is the same that was in the former chapel, extensively repaired and beautified by Messrs. Kirkland and Jardine. A hymn followed the *Sanctus*, and then the solemn opening prayer by Rev. Franklin Howorth, the minister of the chapel. The capabilities of the place for doing justice to sound, both of speech and music, were proved to be perfect. There was not the slightest echo, and every note and syllable were distinctly heard in the most distant parts of the building. The lessons read were Ps. xxiv. and cxxii. and Matt. xiii. The second prayer was by Mr. Wicksteed, and the striking stillness of the large congregation was an evidence that their hearts followed the exalted devotion of the minister. Between the lessons a beautiful quadruple chant was sung. Mr. Wicksteed took for his text, 1 Peter ii. 5: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." The exordium of the sermon was appropriate and more than ordinarily eloquent, being a vindication of the elaborate and beautiful architecture of the new church, and an exposition of the spiritual symbolism of which it gave so many tokens. The preacher especially commended the introduction of the cross and the chancel for the recep-

tion of the communicants at the Lord's Supper, and shewed that these novelties indicated no desertion of old principles and truths, which would not be the less dear because they were uttered by expressive symbols as well as by the human voice. The body of the sermon consisted of a vindication of the importance of the public administration of God's word. In its range of thought it was various, but throughout in strict keeping with the occasion. Its appeals to the deeper feelings and purer affections of the soul were frequent and irresistibly pathetic. The whole discourse was delivered with that nervous, clear and expressive elocution which distinguishes Mr. Wicksteed. A handsome collection in aid of the building fund was made. After the service, the chapel was carefully examined by the numerous strangers from a distance. The pulpit, carved oak, is well placed against one of the massive stone pillars. The altar and its table were greatly admired. If Dissenters are to celebrate marriages in their places of worship, they must not neglect making suitable arrangements for the ceremony. Beneath the great south window are damask hangings of crimson and gold: the window itself is one of the most beautiful modern windows we have seen. The gas-fittings, blue mingled with bright brass, depending from the roof, are in good taste. The seats are low, and simple in their style. No draughts were experienced, in consequence of the precaution of woollen curtains at the northen extremity of the building, where the principal entrances are. It was stated that the entire cost of the chapel, schools and fittings, would be about £5000, in addition to the value of the materials of the former chapel.

From the chapel the visitors and principal members of the congregation repaired to the Town Hall, on the way to which many stopped to look at the very striking statue of Sir Robert Peel, recently erected in bronze by the inhabitants of Bury, who feel naturally proud of their late distinguished fellow-townsman. At the Town Hall, a handsome building, erected by the Earl of Derby, a collation was enjoyed by one hundred and eighty guests, under the presidency of E. Grundy, Esq. A series of speeches were delivered by the Chairman, by Mr. Thomas Thornely, M.P., Mr. John Grundy, Mr. Wrigley, Mr. Wicksteed, Mr. Howorth, Mr. Aspland, Mr. Andrews, Dr. Beard and others. The late period of the month at which the meeting occurred, prevents our giving any report of the afternoon's proceedings.

On the following Sunday, the sermons were preached by Rev. James Martineau in the morning and evening, and by Rev. J. J. Tayler in the afternoon. The musical arrangements were again under the management of Mr. Banks. The congregations were very large, in the afternoon and evening crowded. At the close of the third service, Mr. Martineau made the following remarkable announcement:

"I am desired to announce that the amount collected on this day and on Friday last is £626. 10*s.* 10*d.*,* which, added to the amount previously contributed by the congregation, will place this building out of debt. For the very liberal manner in which this appeal to the public has been responded to, the Trustees of the chapel beg to tender their most sincere thanks."

Amongst the strangers present, the announcement excited astonishment and admiration; by members of the congregation it was heard with joy. We cannot withhold our expression of gratitude to the Bury congregation for the honour conferred on Protestant Dissent by their munificent proceedings.

The chapel-warden is Mr. J. Grundy, of Oatwood Lodge. It is a fact worthy of record, that in the earliest chapel book preserved, the name of an ancestor of this gentleman was the chapel-warden; being his great-grandfather,—one of seven John Grundys who have in succession worshiped and held office in the Presbyterian chapel at Bury.

Leicester Domestic Mission and Conference.

A meeting for conference of the Domestic Missionaries now appointed at the various towns was held on Tuesday, Wednesday and Thursday, Sept. 28, 29, 30, at the Great Meeting, Leicester. Messrs. Vidler and Cockran attended from the Metropolis, Bowring and Brooks from Birmingham, Layhe from Manchester, Hall from Leeds, and Dare from Leicester. Letters were also read, shewing the cause of absence, from the Domestic Missionaries of Liverpool, Halifax, Bristol and Stourbridge. The senior Missionary, Mr. Vidler, presided, and, after the neces-

* Afterwards increased to £630. 10*s.* 10*d.*

sary arrangements, called upon Mr. Bowring to open the conference with prayer. That gentleman next read a very practical and elaborate paper "On Ministrations to the Sick and Dying," which we propose to give in an early number of our Magazine. Mr. Hall then read a paper on "Loan Societies and Money Clubs—their moral influence on the working classes." Mr. Bowring was then called upon to introduce the inquiry, "How, in our intercourse with the poor, are we to deal with the leading topics of the day?"—On Wednesday, Mr. J. Layhe read an excellent paper on "The construction, &c., of the dwellings of the poor." Mr. Cockran brought forward the question, "The effects of prolonged labour on the health of the poor, and the obstacles it presents to mutual, moral and religious culture;" and Mr. Layhe introduced the subject, "How may we most effectually promote rational and earnest piety among the poor of our missions?"—On Thursday, the conference was opened by Mr. Bowring bringing forward the inquiry, "Should chief prominence be given to our private or public ministrations?" Mr. Layhe introduced the question, "How shall we deal with juvenile delinquency?" and that gentleman also brought forward the subject of "Emigration, as it affects our relations with the humbler classes." These important subjects were all investigated with sound practical knowledge and true Christian sentiment. Each Missionary in rotation delivered his opinions or feelings on the question under consideration.—On Wednesday evening, there was a tea-meeting in the upper school-room, which was fitted up in a very tasteful manner, the ladies who presided, with their servants at hand, conducting the arrangements so as to secure to all present the true enjoyment of such a social gathering. As had previously been agreed upon, the former president, T. Paget, Esq., surgeon, resigned the post he had so kindly filled for three years; and the Rev. C. Berry was then appointed his successor. After the necessary preliminaries, Mr. Dare was called upon to read his annual report of the Leicester Domestic Mission. It was the seventh, and seemed to give much satisfaction, referring in animated terms to the various branches of his labours for the moral and social elevation of our poorer brethren. In the temporary absence of Mr. Whetstone, the accounts were presented by Mr. Gittins. These were very cheering, shewing that the subscribers had increased, and that there was a larger balance in hand than at any former period. On passing the usual resolutions of annual gatherings, an opportunity was secured for the Missionaries from other towns to address the large and attentive company; and this they did in a manner that converted the technical routine of such meetings into instructive and animating addresses. Messrs. Vidler and Bowring gave a graphic outline of their respective missions. Mr. Cockran urged with great feeling and simple eloquence that theirs was a mission to the rich as well as the poor. Mr. Layhe, in moving a vote of thanks to the ladies for their assistance in the mission, gave a beautiful address on the refining influence and essential power of feminine co-operation. Mr. Brooks (who was once a Hinckley framework-knitter) gave a fervent expression to his feelings and aspirations in the great work of Domestic Missions, calling on every benevolent heart to assist in the endeavour of awakening talent and applying the dormant energies of the working classes, instancing himself, in tones of love and gratitude, as a proof of the good effected by such institutions. Mr. Hall, of Leeds, dilated on the success of his labours, detailing the nature of his mission, and his observations on the physical and spiritual condition of the poorer classes amongst whom he labours. Messrs. J. F. Hollings, J. Whetstone, W. H. Walker, C. Smith, S. Else, W. Elgood, Kempson and Smallfield, also addressed the meeting; and their observations manifested the warmest interest in the welfare of the Domestic Mission. At the termination of the meeting, prayer was offered up by the Rev. Mr. Bowring.—Reverting to the conference, we may state that at its conclusion it was resolved to hold the next conference in London, next year.

Monotheism in Calcutta.

[We are enabled, by the kindness of Rev. Edward Tagart, to print the following interesting letter from Ramapinsad Roy to Dr. Bowring, the British Consul at Canton.—Ed. C. R.]

Calcutta, May 16, 1852.

My dear Sir,—Your interesting letter of the 6th February reached me about the end of that month or the beginning of March last. A very short time after I got your letter my elder and only brother died,

and I myself fell sick. The distress and excitement consequent on these events did not permit me to respond to your call earlier. I now make up for past neglect, by embracing the very first opportunity to give you some particulars of the progress of our religious institution in this part of India. Before I commence answering your inquiries, I deem it necessary to inform you that the present is a very fitting opportunity for the dissemination of the knowledge of the One true God, on monotheistical principles, among the native inhabitants of this country. Any one who has resided for some years in India, can scarcely have failed to perceive that the native mind is now quite different from what it was some twenty years ago. We have now a daily increasing number of the rising generation of the Hindoos tolerably well versed in European literature and science. These people, naturally enough, have become quite tired of the idolatrous institutions of the country; at the same time, they are averse to embracing Christianity, for more reasons than one. In the stage of uncertainty and suspense, they naturally turn their mind to that system of religious instruction which inculcates the spiritual worship of one invisible God. Amidst the immense confusion, we can distinctly perceive how the native mind is working. Our chapel is now crowded every week with a large congregation of intelligent and educated men. The attendance is vastly on the increase, and it is only to be regretted that in this large city we have but one chapel of the kind. His Highness the Rajah of Burdwau is a devout convert to our faith, and you will not find a better man in the exalted position he occupies among the natives. It is really pleasing to view a man like him, with the strongest family associations, breaking through the trammels of hereditary superstition, and embracing, all at once, in the prime of life, the religion of one God. He has his own private chapels at Burdwau, and at a place called Umbria, on the river Hooghly, where he has family residences. He has, unhappily, imbibed some of the conservative habits of his family. He would on no account assist in anything common to many. He will either do the thing *himself*, or never interfere with it at all. He spends a large sum of money every month on his own account, in keeping up his chapels and different Vedantic institutions; and is, in fact, at the head of the religious movement at Burdwau.

Now to your inquiries:—

[*Is the school at Bansbariah still in existence? How many scholars? Are there any similar schools?*]

Some two years ago we closed the Bansbariah school. No school in India will survive which imparts merely religious instruction. The Bansbariah school imparted both secular and religious knowledge; but the people found that the Government institution at Hooghly (which place is half-an-hour's drive from Bansbariah) was so much superior to ours in the department of secular education, that they began to leave us one after another; and we found it to be sheer folly, with our limited means, to pursue a course of competition with our neighbours. We thought it prudent, therefore, to close the institution at Bansbariah. We have, however, in its stead, commenced a system of private tuition at Calcutta, entirely on a novel plan. We have a gathering every Sunday morning of from twenty-five to thirty lads, connected with the best and most influential families, ranging from the age of ten to eighteen, who are trained in the principles of religion. If we can manage to keep up the institution for some years, I think these young men will prove very valuable members of Hindoo society. Apart from the advantages to themselves from this weekly religious training, they will be able, from their position in society, to do much good to their fellow-countrymen. In fact, they will impart a new tone to the social manners of the Hindoos. Besides the Bansbariah school, I don't think we have any conducted on similar principles. The Rajah of Burdwau has, I believe, his private school, where Vedantic doctrines are taught. There are other classical schools in different parts of India where Vedant forms a portion of the study of the scholars, but I think these are conducted on orthodox principles. They would take such parts of the Veds as tally with the prevailing superstition of the age, and reject those portions that militate against them, and are grounded on sound monotheistical principles. I have explained above the difficulty of maintaining institutions on the model of the Bansbariah school. Our means can never allow us to impart a very good secular education, or compete with the public educational institutions of the place; and any institution opened avowedly for religious instruction, will die out for want of scholars. You must not think that our religious institutions are liked by the majority of the people. The orthodox portion of the native community consider a conversion to our faith and Christianity on much the same light and footing.

[*Does the central society at Calcutta now convey other than religious instruction?*]

No; it does not. The society is avowedly a religious one. It would be perfectly out of place on our part to attempt doing anything else, for which we have neither time nor the means. The Bansbariah school was established experimentally on a small scale in the interior of the country on a quite different consideration. It was an experiment to try whether our doctrines could be widely diffused throughout the country by the institution of such schools which imparted at the same time both secular and religious instruction.

[*Are there any authentic teachers of the Vedantic doctrines besides the two Pundits I saw?*]

Besides the two you saw here, we have two Pundits at Burdwau and one at Calna. Then there is one at each of the stations where we have branch societies. Great difficulty is experienced in rearing up these men. There are no schools in Bengal where the Veds form a portion of the studies of the scholars. We have been in consequence obliged to send scholars to Benares and other places in the Upper Provinces, where the Veds are publicly taught, although on orthodox principles. When these men go through a course of scholastic tuition, they are then trained in the monotheistical doctrines of the Vedant. The doctrines are, again, looked upon with such abhorrence by the orthodox portion of the community, that it sometimes becomes no easy matter to find students.

[*What are the places in India where the doctrines are publicly taught?*]

Besides the present society at Calcutta, we have branch societies at the station of Meduapoor, Burdwau, Nuddeu, Umbria and Dacca, where the Vedantic doctrines are publicly taught. I have already said, in a former part of this letter, that the Veds are publicly taught in the great classical Hindoo institutions in Benares and other parts of India, but these are all grounded on orthodox principles.

[*What is the amount of the circulation of the periodical?*]

The average circulation of the society's periodical ranges from 514 to 520 copies. This, for a paper wholly devoted to religious topics and among the Hindoos, is a very good circulation. The paper is considered by the public to be very ably conducted. People generally read it as a book for studying the vernacular language.

[*Are the funds subscribed still progressing?*]

We have an unfailing subscription list of about 3000 rupees per annum. This sum just suffices to keep up our establishment and pay the other expenses. There is a separate fund by which the chapel in Calcutta is supported.

I fear my letter has grown out of all proportion, and so I must conclude for the present. I shall endeavour to embrace another opportunity of writing to you on the subject.

I trust you are quite well. Accept the best regards of all my friends.

I remain, yours very sincerely,

RAMAPINSAD ROY.

P.S. I send you the following books you wanted, and shall not fail to send some others by a future opportunity: Vedantic Doctrines Vindicated, one copy; The Brahma Dhurma, or the Religion of one God, one copy; Tracts on Hindoo Theism, one copy.

Dr. John Bowring,
British Consulate, Canton.

Rev. Joseph Hunter's Gift to the Upper Chapel, Sheffield.

We gladly accede to the request of a respected correspondent in printing the letter which follows, from Mr. Hunter to the Chairman of the Trustees of the above place of worship; and in doing so, take the opportunity of expressing regret that he is induced by any circumstances to abandon the composition of a Memoir so full of promise as that of which he makes mention. It is understood that he has in past years collected materials for a general history of the Presbyterian congregations in the North of England. From his able pen, illustrated by the curious stores of antiquarian knowledge which he possesses, such a work would have an enduring value. We will not give up the hope of yet receiving it from him.

30, Torrington Square,
May 17, 1852.

My dear Sir,—You are, I think, Chairman of the board of Trustees of the Upper Chapel; and as such I now address you, to ask your assistance in the execution of a little project which I have formed for the benefit of that foundation. At the close of the Hewley suit and the passing the Dissenters' Chapels Bill, a committee of gentlemen at Manchester, who had engaged themselves to bear the expenses of the suit, voted me the sum of £100, for services of various kinds which I had rendered in the progress of the suit. I accepted it reluctantly, knowing how severely they had been dealt with, and that I had a personal interest in the decision, in feel-

ing at least, my sense of right and wrong being outraged, and my traditional and hereditary principles greatly disturbed; so that it was only right that I should bear a share in the loss which the legal decision brought upon us. I accepted it, I say, reluctantly, but with the private reserve that the money should be devoted to some purpose which had relation to the source from whence it sprung. I determined, after some consideration, that it should be appropriated towards the expense of printing an account of the life of one of the ministers who, during a long period of the last century, was one of the recipients of Lady Hewley's bounty, which would have given me the opportunity of shewing in minute detail how exactly the Presbyterian ministers of the last century answered to the idea (perhaps somewhat affected with inconsistency), in Lady Hewley's own mind, of what the ministers ought to be for whom she made so liberal a provision. It would also have allowed of entering into the consideration of many questions connected with the state of the Presbyterian ministry of that century, successors to the ministers who were Lady Hewley's own contemporaries. And for this purpose I had fixed upon one of your ministers, whose era was from 1728 to 1803, whom I knew most intimately, and whose papers are in my possession. Time, however, presses on; and as it passes, it makes it less probable that I shall ever be able fully to complete the design. I ought perhaps also to think that the time is come when I ought to feel that there is wisdom in the maxim, *Manum de tabula.* At all events, my present impression is, that the scheme must be given up; and my thoughts have again been turned to the way in which I must dispose of the money which the Manchester gentlemen so kindly placed at my disposal. The conclusion at which I have arrived is this, to add it to the funds of one of those societies of Presbyterian Dissenters who were, as seems to me, so injuriously deprived of their interest in Lady Hewley's bequest. And having come to this determination, I was not long in fixing upon one particular society; and I have now to request you to communicate to your brother Trustees my wish to place at their disposal £100, to be applied by them to the general purposes of their trust. I annex no kind of condition. My desire is not to limit it in any way to any object, but that they should employ it at their own discretion, as any other moneys belonging to them. But it would be gratifying to me to learn that such a note was made in the minute-book of the trust as might lead to the preservation, by future boards of Trustees, of the gravestone in the chapel yard which covers the remains of my father and mother, grandfather and grandmother; and also that under which rests the brother of a direct ancestor of mine, Mr. Field Sylvester, by whose hands the first stone of your chapel was laid in the year 1700. I could name other memorials of persons for whom I entertain an affectionate remembrance; but I have gone as far as I ought to do; nor do I make this a condition, only a request.

Your friend and faithful servant,

JOSEPH HUNTER.

T. A. Ward, Esq.

The Church of England and its Laity.

Some curious exposures have recently been given in the columns of the *Times* newspaper, of innovations in the public services of the Church by Puseyite or Tractarian clergymen. In the diocese of Exeter, an attempt has been made by some clergymen to introduce into the Burial Service the absurd practice of *intoning*, which, if regarded as singing, is dreary and bad, —if as reading, is absurd and worse. Another innovation which has called forth some censure, is the refusal of at least one officiating clergyman to finish the service at the grave-side until after the grave is filled up with earth by the attendants,—occasioning in fact a pause in the service of a quarter of an hour or twenty minutes, most harrowing to the feelings of the near relatives of the deceased. In a moist and variable climate like ours, the practice is on sanatory considerations very undesirable. The Hon. S. G. Osborne has been induced to write on the subject, and his letter is characterized by his usual truthfulness and power. Thus freely does he censure Puseyite innovations:

"Let these foolish men of the poor man's church pervert the use of our beautiful Liturgy by gabbling it so that no poor man or woman can follow its words, or catch an atom of devotion from its sound. Let them decorate their churches in that meretricious garb of over-colouring and gilding which may suit the taste of those who go to criticise, but which, in the poor man's case, certainly does not provoke in him a spirit to pray. Give them leave, if they choose, to start from odd places, or the walls of the chancel, and to advance in pairs to the sound of that sort of priests' march played on the organ, which is now the fashion in some

of these churches where processions are introduced as far as the church's space will admit. Let them put candles on the communion-table, and to those candles let them bow as they will, reading the parts of the service they choose so to read with their backs to the people. Let them, as some do, dress the chancel arch and chancel furniture with flowers, &c., on the days they choose to pursue such childish folly. A great deal of this is very silly and very mischievous, but the laity can escape it in most places; in my poor opinion, where they can and don't, they deserve it. But let us with one voice protest against these ecclesiastical conceits following us to the grave-sides of our dead."

But the most remarkable statement of Mr. Osborne's, is that respecting the feelings of the laity towards the Church of England as now administered. "*The laity are fast weaning in heart from the Established Church.* I can trace this feeling in very many ways. I go nowhere, I have no correspondence which does not prove it." He adds, "I have as much feeling in favour of the Church as any man can have who has her real welfare at heart; but I think the extreme parties among the clergy whose strifes distract her laity, and whose practices disgust them, are working to her destruction. The laity are already shewing their feeling in one unmistakeable way: they are gradually withdrawing their countenance and support from many of those societies which were once considered as *the* Church societies. Every possible private effort has been made to get up Church enthusiasm—*the laity hold back.*" * * * "I see no refuge for the truth in this struggle but in the expressed voice and energetic action of pious laymen. I have no hope in the clergy, they are too divided; or in the bishops, as a body, they are far from united,—individuals among them might as well be cardinals, or act as members of the Propaganda. They seem blind to the coming storm."

Bolton District Unitarian Association.

The autumn meeting of this Association, being the fifty-third from its establishment, was held at Rivington on the 30th of September. In the absence of the Rev. John Ragland, who was kept away by indisposition, the Rev. F. Baker introduced the religious services, after which the Rev. James Whitehead preached a useful and seasonable discourse from Matt. xiii. 25.

The unfavourableness of the weather caused the attendance to be smaller than usual. There were, however, parties of visitors from Park Lane, Hindley and Bolton, together with the following ministers: Revds. James Whitehead, William Probert, Francis Knowles, C. B. Hubbard and Franklin Baker. Rather a numerous party assembled, after the conclusion of the religious services, at the village inn, where tea was provided. At the subsequent proceedings, the chair was filled by the Rev. C. B. Hubbard, who with his customary urbanity discharged the duties of his office and contributed to the pleasure of his friends. The meeting was addressed on many of the usual topics brought forward on such occasions, by the ministers and others, and several sentiments of a highly interesting and useful character were ably supported. An excellent tone pervaded the speeches.

The Secretary announced that the next meeting of the Association would be held at the end of April, at Chowbent, when the preacher would be Mr. Ragland and the supporter Mr. Howorth.

Lectures in Birmingham.

Rev. John Gordon, of Coventry, is now engaged, at the request of Rev. S. Bache and the members of the New-Meeting congregation, in delivering to them a series of seven lectures on successive Sundays on the following subjects:—1, The Church of England; 2, The Church of Rome; 3, Congregationalism; 4, Methodism; 5, Unitarianism; 6, Indifferentism; 7, A Christian Belief. The lectures began Oct. 24, and will terminate Dec. 5.

Manchester New College.

The Special Committee appointed last year to consider the position and locality of this Institution, met at Manchester on Wednesday, October 27. Reports were received on the subject of Owens College, and University College, and University Hall. After a very long discussion, various votes were taken; but there was a majority against every plan suggested. The Reports were ordered to be printed and circulated amongst the Trustees, who will be summoned to meet in December to take the subject into their consideration.

OBITUARY.

At his lodgings in London Street, in the Metropolis, HENRY WELSFORD, Esq. Mr. Welsford had been in business for many years as a wine-merchant at Plymouth; but he left that place, and retired from business, in 1830, since which time he had lived in London. His habits throughout the whole of his life were remarkably studious; and from the time of his coming to London, he entirely devoted himself to literature, living almost completely out of society, and making use of his club (the Athenæum) for little other purpose than that of reading in its extensive and well-selected library. His attention was much directed to the Eastern languages. He was the author of a work on the Origin and Ramifications of the English Language; and of another, called Mithridates Minor. He left a great number of MSS., some of which may perhaps be published. He was a man of very silent and reserved habits, and could be with difficulty drawn out to take any considerable part in conversation. He was a Unitarian, and a very regular attendant on divine service in Essex-Street chapel. He was only ill a few days, and was found dead in his bed. He was buried by the Rev. T. Madge in Kensal-Green cemetery. His age on the plate of the coffin was 66, but it is believed that he was a year older.

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September 21, at her house in Chester, Miss KENRICK, eldest daughter of the late John Kenrick, Esq., of Wynn Hall, Denbighshire.

September 25, aged 70 years, ANN, daughter of the late Rev. R. LEWIN, of Liverpool.

September 27, at the house of his brother, Robert G. Hunt, Esq., of Liverpool, in the 70th year of his age, THOS. YATE HUNT, Esq., of the Brades, in the county of Stafford.

October 16, MARTHA, wife of E. SWAINE, Esq., of Crow Trees, Gomersal, near Leeds, aged 52.

October 21, at Doncaster, aged 12 years, ANNETTE LUCY, daughter of J. T. COOPER.

MARRIAGES.

Sept. 26, at the Unitarian chapel, Plymouth, by Rev. W. J. Odgers, Mr. GEO. CROCOMB, to Miss FRANCES OCKRIDGE, both of Plymouth.

Sept. 28, at the Upper Brook-Street chapel, Manchester, by Rev. John James Tayler, B.A., Mr. JOHN HARLAND to ELIZA, second daughter of the late Mr. Joseph PILKINGTON, all of Manchester.

Oct. 1, at Aberdeen, by Rev. D. Griffith, Mr. W. J. GALL, of Aberdeen, to MARIANNE, youngest daughter of Mr. James GLASHAN, of Cullen.

Oct. 3, at Bank-Street chapel, Bolton, by Rev. Franklin Baker, M.A., Mr. WM. HORROCKS, of Harwood, to ELIZABETH, daughter of the late Mr. John CANNON, of Little Bolton.

Oct. 7, in the Unitarian chapel, Shepton Mallet, by Rev. J. B. Bristowe, Mr. H. HARRISON, of Bedwelty, near Abergavenny, Monmouthshire, to EMMA, eldest daughter of Mr. John FULLEN, of Shepton Mallet.

Oct. 12, at Tottenham Church, Rev. H. A. GIRAUD to ANNA, second daughter of John LAWFORD, Esq., Downhills, Tottenham.

Oct. 14, at Glasgow, by Rev. H. W. Crosskey, JOHN NEILSON, Esq., builder, to HELEN, daughter of the late Nathan BUNTING, Esq., merchant, Glasgow.

Oct. 19, at Lewin's-Mead chapel, Bristol, by Rev. J. P. Malleson, B.A., of Brighton, WILLIAM TAYLOR, Esq., second son of the late P. A. Taylor, Esq., near Croydon, to CAROLINE WATSON, second daughter of the late Edwin SHUTE, Esq., of Bristol.

Lately, at the Unitarian chapel, Buffin's Lane, Chichester, by Rev. J. Fullagar, Mr. JOHN SCRIVEN to Miss H. WOOLGAR.